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International

First Edition

Dari: An Introductory Course

دری: دوره مقدماتی

Teacher's Edition
برای معلم



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PREFACE

In the vast landscape of language instruction, the Dari language has, for too long, lingered in the shadows without adequate, methodologically sound resources. Recognizing this, Language Mentors International (LMI) embarked on a mission to fulfil this need and cater to adult learners eager to delve into this rich language.

Our vision was clear: to produce a comprehensive, structured, and pedagogically innovative proficiency-based textbook. It was not simply about increasing linguistic competency, but equally about fostering critical and transformative thinking in our learners. This textbook, therefore, goes beyond traditional paradigms and aims to be a holistic learning companion.

Our intended audience is diverse. While it primarily caters to adult learners across various proficiency levels—from the eager novice (ILR 0+) to the more seasoned intermediate (ILR 1) and advanced (ILR 2) learners—it is also a valuable asset for educators, language institutions, and anyone with a passion for the Dari language.

The path to this book's creation was both enriching and challenging. Each chapter, each section bears the mark of hours of discussion, debate, and revision. Our dedication to the language and commitment to quality was our compass, guiding every decision.

Guided by the renowned pedagogical frameworks of Bloom's Taxonomy and Mezirow's transformative learning models, this book is designed to promote higher-order thinking. It is comprehensive in its approach to Dari, yet always retains its focus on transformative language experiences, ensuring learners not just know the language, but truly understand it.

As our maiden venture into this domain, we have approached this project with meticulous care. However, we believe in the power of feedback and growth. We eagerly await your insights and experiences, as they will shape the future iterations of this book.

THE DARI LANGUAGE: AN OVERVIEW OF SPEAKERS, CHARACTERISTICS, AND PEDAGOGICAL APPROACHES

The Dari language, one of the two official languages of Afghanistan alongside Pashto, is a member of the Indo-Iranian branch of the Indo-European language family (Windfuhr, 2009). It serves as the lingua franca and is predominantly spoken in the western, central, and northern parts of Afghanistan. With an estimated 27 million speakers, Dari is spoken by approximately half of the Afghan population (Ethnologue, 2021).

Dari is also recognized for its historical and cultural significance as it has been the medium of numerous literary and artistic works throughout the centuries. The classical poetry of Rumi, for instance, originally penned in Dari, has left an indelible mark on the world of literature and spirituality (Lewis, 2000).

The teaching and learning of Dari have been the focus of various pedagogical research and practices. Historically, a more traditional approach dominated the Dari language classroom, where grammar-translation methods prevailed (Ahmad, 2016). However, the modern pedagogical

landscape witnesses a shift towards communicative language teaching and task-based approaches. These methods prioritize interaction, the practical use of language, and cultural immersion over rote memorization (Zafari, 2018).

Furthermore, the incorporation of technology in the Dari classroom has shown promise. E-learning platforms, digital multimedia, and language apps have facilitated more engaging and diversified learning experiences, accommodating various learning styles (Khalil, 2020). Despite these advancements, challenges persist. The scarcity of comprehensive learning resources tailored for different proficiency levels, particularly for adult learners, has been a significant concern (Ethnologue, 2021). Addressing such challenges, however, has been a focal point for language institutions and educators, as they seek innovative methods and materials to improve the Dari learning experience.

In conclusion, the Dari language, with its rich history and cultural significance, offers learners a unique linguistic journey. As pedagogical practices evolve, the potential for Dari language acquisition continues to expand, opening doors for cultural understanding and mutual respect.

HOW TO USE THE TEXTBOOK

Designed to be user-friendly, we recommend learners progress from novice to advanced levels for the best experience. This textbook is more than just an educational tool—it is a gateway to the rich tapestry of Dari culture and worldview.

Maximizing Learning Experience:

This textbook is best utilized with guidance from a proficient Dari mentor. It thoughtfully combines colloquial and standard Dari, starting each lesson with everyday vernacular before transitioning to its standard counterpart. This dual approach illuminates the nuances of standard and colloquial expressions.

Each lesson is structured to spark curiosity, beginning with essential questions. After a series of activities, a self-assessment helps gauge your understanding.

To fully engage with the material, learners must:

- Seek external resources to enrich understanding.
- Engage deeply with the content to enhance linguistic skills and sociocultural knowledge related to Afghanistan.
- Pay special attention to the Language and Culture Note sections, as they provide insights into Dari language subtleties and Afghan culture.

For optimal results, learners must:

- Follow the chapters and lessons sequentially.
- Avoid skipping sections.
- Begin with Chapter One, Lesson 1.
- Emphasize Dari reading and pronunciation, limiting dependence on transliteration.
- Consult the Language and Culture Notes sections diligently.

Lastly, the included audio files are instrumental for honing pronunciation.

ORGANIZATION OF LESSONS

1. Essential Questions:

Thought-provoking questions that set the context for the lesson, aiming to spark curiosity and provide a thematic direction for the upcoming content.

2. Focus of the Lesson:

A brief outline highlighting the primary objectives or learning outcomes of the lesson, guiding learners on what to expect and concentrate on.

3. Exchanges (text and audio dialogues):

Scripted dialogues portraying realistic interactions in the target language, complete with audio recordings to assist learners in comprehending pronunciation and conversational context.

4. Language and Culture Notes:

Insights that shed light on the intricacies and nuances of the language and its cultural background, helping learners understand the broader context of what they are studying.

5. Vocabulary Preparation (audio & transliteration):

A section dedicated to introducing new words or phrases relevant to the lesson, accompanied by audio clips for pronunciation clarity and transliteration to aid those still getting accustomed to the language's script.

6. Multiple Learning Activities:

A collection of diverse tasks and exercises tailored to engage learners and reinforce the lesson's content in various ways, catering to different learning styles.

7. Direct Instruction:

Explicit explanations and teaching of specific linguistic or cultural concepts, ensuring a comprehensive understanding of the lesson's core elements.

8. Form-Focused Activities:

Activities specifically designed to practice and refine particular linguistic structures or forms, such as grammar, syntax, or pronunciation.

9. Critical and Higher-Order Thinking Tasks:

Challenging exercises that push learners to engage in analysis, evaluation, or synthesis of the lesson's content, fostering a deeper level of comprehension.

10. Theme-Related Proverb:

A traditional saying or proverb relevant to the lesson's theme, offering cultural insight and connecting the language learning to deeper cultural values and perspectives.

11. Can-Do Statements/Self-Assessment:

Specific competencies or skills learners should have achieved by the end of the lesson. It serves as a self-evaluation tool, helping learners assess their own understanding and progress.

12. Review of the Chapter:

A concise summary recapping the main points and takeaways from the lesson, enabling learners to reinforce their understanding and prepare for subsequent chapters.



13. Interactive Learning:

Kotobee software provides interactivity for some of the learning activities. To access the activities, visit our site at [languagementors.org/products](https://www.languagementors.org/products) for detailed instructions.

NOTE TO THE INSTRUCTOR

In our pursuit of bridging the gap in quality resources for the Dari language, Language Mentors International (LMI) presents a textbook uniquely designed for transformative learning. As you embark on this teaching journey, here are some guidelines to help you make the most of this resource and enhance your learners' proficiency and overall learning experience:

- 1. Understand the Vision:** This textbook is more than a tool to improve linguistic skills; it is a comprehensive guide to instill critical thinking and foster a genuine understanding of the Dari language and culture. Recognize its transformative potential and communicate this vision to your learners.
- 2. Diverse Audience Appeal:** While this textbook caters primarily to adult learners across proficiency stages, its pedagogical depth makes it an invaluable tool for educators. Use it to refine your own understanding and to shape teaching strategies tailored to your students' needs.
- 3. Structured Progression:** Encourage learners to progress sequentially from novice to advanced levels, ensuring foundational concepts are firmly grasped before advancing to more complex topics.
- 4. Dual Linguistic Approach:** Highlight the textbook's thoughtful blend of colloquial and standard Dari. Starting lessons with everyday language before transitioning to standard Dari showcases the richness and versatility of the language. This method also offers students a practical and in-depth understanding of Dari as it's colloquial and standard forms.

5. **Listening Activities:** Ensure that when passages are read to students, both the colloquial standard language are presented.
6. **Engagement & Curiosity:** Each lesson is designed to ignite curiosity. Encourage active participation in discussions around the essential questions at the beginning of each lesson. This fosters engagement and ensures that learning is not passive absorption but active exploration.
7. **Comprehensive Engagement:**
 - Direct learners to external resources, broadening their horizon and deepening their understanding.
 - Emphasize the importance of the Language and Culture Note sections. These insights help students appreciate the subtleties of Dari and the nuances of Afghan culture.
 - Stress the significance of following the content as structured, avoiding the urge to skip sections or jump ahead.
8. **Emphasize Authentic Pronunciation:** Use the provided audio files regularly. These are not only crucial for correct pronunciation but also for understanding the tonal and rhythmic qualities of colloquial Dari.
9. **Feedback Loop:** As educators, your feedback is invaluable to us. Share your experiences and insights. Your input will be instrumental in shaping the future editions of this textbook, ensuring it remains a dynamic and evolving resource.
10. **Answer Keys:** Answers are provided to all activities in **purple** font color.

By leveraging the full potential of this textbook and its pedagogical innovations, you can ensure your learners don't just learn Dari—they live and breathe it. Together let us unveil the rich tapestry of the Dari culture and language.

Course Map

Chapter	Themes	Functions	Structure	Skills and Learning Strategies	Critical Thinking Strategies (Language and culture notes)
Chapter One Dari Alphabet and Survival Phrases	Lesson 1 Dari Alphabet	Identify, pronounce, read, and write each letter of the alphabet, laying the foundation for future literacy and comprehensive reading skills.	• Vowel letters • Consonant letters • Letter conjugation	• Reading & listening comprehension • Produce Dari letters, words, and short phrases • Scan text for information	Compare and contrast the Dari alphabet and symbols with those of other languages.
	Lesson 2 Survival Phrases	Ask for help using classroom words and phrases.	• Memorized words and phrases	• Reading & listening comprehension • Producing Dari letters, words, and short phrases	Understand useful phrases and apply them as needed.
Chapter Two Meeting and Greeting	Lesson 1 Introduce Yourself	Introduce oneself using both colloquial and standard Dari in a culturally appropriate manner.	• Present simple: <i>to be</i> • Personal pronouns	• Reading & listening comprehension • Comparing & contrasting diglossia • Understand and apply information	Compare and contrast customs of self-introduction and mutual introduction across cultures. Discuss how these customs influence interpersonal interactions and social dynamics.
	Lesson 2 Greet Someone	Properly greet a Dari speaker and ask culturally appropriate questions using both colloquial and standard Dari.	• Possession through <i>ēzāfa</i> • Possessive suffixes • Numbers	• Reading & listening comprehension • Compare & contrast diglossia • Understand and apply information	Compare and contrast Afghan cultural practices with those of other communities, and discuss what it means to be polite in Afghan culture.

Chapter Three Family and Occupations	Lesson 1 My Family	Describe family members and kinship terms using both colloquial and standard Dari in a culturally appropriate manner.	• Simple present • Compound verbs	• Reading & listening comprehension • Compare & contrast diglossia variation • Understand and apply information	Compare and contrast family dynamics in Afghan society with those of other communities.
	Lesson 2 Occupations	Discuss typical jobs using both colloquial and standard Dari in a culturally appropriate manner.	• Prepositions • Dari verbs • Singular and plural nouns	• Discuss practices • Research • Understand and apply information	Explore and discuss factors that influence Afghan career decisions.
Chapter Four Society and Traditions	Lesson 1 Appearance and Personality	Describe yourself using appropriate adjectives.	• Nouns • Adjectives • Comparative & Superlatives	• Reading & listening comprehension • Compare & contrast diglossia variation • Understand and apply information	Explore and explain the importance of social status and kinship in Afghan society, tracing lineage and cultural norms.
	Lesson 2 Regions and Local Customs	Describe the significance of geographical locations and identify the differences and similarities in the clothing styles of people.	• Simple present • Cardinal directions	• Discuss practices • Research • Understand and apply information • Scan text for information	Compare and contrast Afghan culture with other communities in relation to attire in public.
Chapter Five Leisure Time Activities	Lesson 1 Leisure Time Activities & Hobbies	Explain the leisure time activities of Afghans and how to invite a friend to accompany you.	• WH questions, • Present simple • Adverbs of frequency • Definite Article: rā- (را)	• Reading & listening comprehension • Compare & contrast diglossia variation • Understand and apply information	Compare and contrast the social dynamics and leisure activities of Afghans with those of other communities.

	Lesson 2 Holidays in Afghanistan	Describe cultural and religious holidays in Afghanistan and explain how Afghans celebrate these holidays.	• Simple present • Numbers • Expressions: 'like' and 'need'	• Discuss practices • Research • Understand and apply information • Scan text for information	Compare and contrast holidays and festivals in Afghan culture with those in other cultures.
Chapter Six Visiting the City and Shopping	Lesson 1 Food and Hospitality	Ask and answer questions about food, and describe Afghan cuisine.	• Simple present cont'd	• Reading & listening comprehension • Compare & contrast diglossia variation • Understand and apply information	Compare and contrast the Afghan staple foods with those of other cultures, and reflect on how culture and religion influence the diet of Afghans.
	Lesson 2 Transportation	Define the transportation system in Afghanistan and plan and arrange short- and long-distance trips based on the common means of transportation in the country.	• Simple present cont'd • Ordinal numbers • Combined verbs cont'd • Phrasal verbs • The expressions of 'can, want, must/should'	• Discuss practices • Research • Understand and apply information • Scan text for information	Compare and contrast various modes of transportation in Afghanistan with those in other countries, and discuss the challenges Afghans face while commuting, including barriers to gender mobility.
Chapter Seven House and House Chores	Lesson 1 Housing & Furniture	Describe typical Afghan housing and furniture.	• All parts of speech • Simple present..., cont'd	• Reading & listening comprehension • Compare & contrast diglossia variation • Understand and apply information	Compare and contrast traditional Afghan housing and lifestyle with those of other communities, and discuss Afghan cultural practices.
	Lesson 2 House Chores & Responsibilities	Identify chores and discuss the household responsibilities of different members within an Afghan family.	• Simple present..., cont'd • Combined verbs cont'd	• Discuss practices • Research • Understand and apply information	Compare and contrast gender roles in Afghan society and family dynamics with those of other countries.

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CHAPTER ONE

فصل اول

DARI ALPHABET AND SURVIVAL PHRASES

الفبای زبان دری و جملات مفید

گرچه اردو در عذوبت شکر است

طرز گفتار دری شیرین تر است

«علامه اقبال لاهوری»

*Although Urdu is sweet in its sweetness, Dari's way of speaking is sweeter.
"Muhammad Iqbal Lahori"*

LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken, written, or signed.

Chapter Objectives

- Become familiar with the *Dari alphabet and survival phrases*.

B. Interpersonal Mode: I can communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Become familiar with how native speakers communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically the *Dari alphabet and survival phrases*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.

Chapter Objectives

- Become familiar with how native speakers present information on both very familiar and everyday topics, specifically the *Dari alphabet and survival phrases*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact:** **I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Become familiar with cultural products and practices, specifically the *Dari alphabet and survival phrases*, to help me understand perspectives.
- Become familiar with how native speakers interact at a survival level in some familiar everyday contexts, specifically when using the *Dari alphabet and survival phrases*.

LESSON 1

درس اول

DARI ALPHABET

الفبای دری

CHP 1. L 1. ESSENTIAL QUESTIONS

- What alphabet is used to write Dari, and how many symbols does it contain?
- How are the sounds in Dari similar to or different from those of English?



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With a partner discuss your thoughts about the following question. Write down some points on a piece of paper.

- How do the symbols in the Dari alphabet fit together?

CHP 1. L 1. FOCUS OF THE LESSON

In this lesson, you will be able to identify, pronounce, read, and write each letter of the Dari alphabet, laying the foundation for future literacy and comprehensive reading skills.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 1. L 1. Lesson Learning Checklist).

CHP 1. L 1. DIRECT INSTRUCTION

A. About the Alphabet

The writing system used for Dari differs considerably from that used to write English. It is composed of two main categories of symbols: *horuf* (singular *harf*) which are always written, and *harakāt* (singular: *harakat*) which are almost never written. In order to understand the pronunciation of written words in Dari, both *horuf* and *harakāt* must be taken into consideration. To emphasize this significant difference from the English alphabet, and reinforce the important distinction between *horuf* and *harakāt*, this chapter will not use the word ‘letter’ to refer to the components of the Dari alphabet, and will instead use the Dari-specific terms.

Language and Culture Note 1.

Horuf and Harakāt

It is important to distinguish between how Dari is written and how it sounds. When we talk about the various symbols used to write Dari, we will use the words *horuf* and *harakāt*. When we talk about the sounds that these letters can make and the pronunciation of Dari generally, we will use words like vowels and consonants. This is because some of the *horuf* can make both vowel and consonant sounds, and, while the *harakāt* are almost never written, the vowel sounds that they represent are always pronounced.

You may be familiar with the way in which the English alphabet is generally sorted into consonant and vowel letters. This system may be somewhat functional, but it is far from an accurate description of how writing English works. For example, take the rule for when to use the two forms of the indefinite article a/an. It is usually said that a is used before words beginning with a consonant, and an is used before words beginning with a vowel:

a hat
an umbrella

However, there are many examples that initially seem to contradict the rule:

an hour
a uniform

This rule can only be correct if we understand it to be talking about vowel and consonant sounds, not vowel and consonant letters. H is usually counted as one of the consonant letters, but the word ‘hour’ is pronounced as if it begins with a vowel sound. Likewise, the letter u is usually considered a vowel, but when we pronounce the word ‘uniform,’ it begins with a consonant y sound, therefore it is always preceded by an, not a.

In Dari, the *harakāt* always represent vowel sounds, but they are almost never written. The *horuf* symbols are much more complicated; all three *horuf* that are used to write vowel sounds

(ا, و, and ی) can represent two or more distinct vowel sounds each, and two of those symbols are also used to write consonant sounds! For this reason, we will refrain from using the words vowel and consonant to describe the *horuf* symbols themselves, and instead use them only to describe the sounds that they make in certain contexts.

B. More About the Alphabet

The modern Dari alphabet was adapted from the Arabic alphabet and contains an additional four *horuf* to represent sounds unique to the Dari language. Dari, like Arabic, is cursive and written from right to left in a cursive style, which means that the *horuf* in a single word are generally connected to each other in a line.

One way that the Dari writing system is very distinct from the English alphabet is that many of the vowel sounds in Dari are not written at all; it is very common for a Dari word to be represented as a string of *horuf* representing consonant sounds only, and the reader is left to fill in the vowels based on what they think the word is. For this and other reasons, the Dari alphabet only partially phonetic, and it will take some time to get used to reading and writing in the language. To help with this process, the first book in this series provides a transliteration with all the vowel sounds included for the common words and phrases used in each lesson.

The Dari alphabet retains all the *horuf* of the Arabic alphabet and uses the original Arabic spelling for the many loanwords taken from Arabic, but it does not pronounce these words in the same way as Arabic. This means that many *horuf* that originally represented distinct sounds in Arabic are all pronounced the same in Dari.

In a similar way, **ph** and **f** can make the same sound in English (in the words *photo* and *foam*), as can **c** and **k** (as in the word *cake*), and **j** and **g** (as in *germ* and *jury*). In English, the use of these letters is determined by the history of how and when these words were borrowed into the language, and the same can be said for many of the spelling choices in Dari as well.

The following is a chart of all 32 *horuf* used to write Dari. The IPA (International Phonetic Alphabet) symbols representing the sounds of each harf have been provided in the middle column for reference, but this book will use the simplified transliteration system to the right.

<i>harf</i>	Name of <i>harf</i>	IPA symbol	Transliteration	American English Approximation
ا	الف <i>alĕf</i>	[a] / [ʌ]	ā* (varies)	spa
ب	بی <i>be</i>	[b]	b	berry
پ	پی <i>pe</i>	[p]	p	pet
ت	تی <i>te</i>	[t]	t	tea
ث	ٹی <i>se</i>	[s]	s	sea
ج	جیم <i>jim</i>	[dʒ]	j	jug
چ	چی <i>če</i>	[tʃ]	č	cheese
ح	حی (حلوا) <i>he (hĕlwā)</i>	[h]	h	hall
خ	خی <i>xe</i>	[x]	x	chutzpah
د	دال <i>dāl</i>	[d]	d	dog
ذ	ذال <i>zāl</i>	[z]	z	zebra
ر	ری <i>re</i>	[r]	r	ready
ز	زی <i>ze</i>	[z]	z	zebra
ژ	ژی <i>že</i>	[ʒ]	ž	vision
س	سین <i>sin</i>	[s]	s	sea
ش	شین <i>šin</i>	[ʃ]	š	ship
ص	صاد <i>šād</i>	[s]	s	sea
ض	ضاد <i>zād</i>	[z]	z	zebra
ط	طوی <i>toy</i>	[t]	t	tea
ظ	ظوی <i>zoy</i>	[z]	z	zebra
ع	عین <i>‘ayn</i>	varies	‘	no equivalent

غ	غین <i>ğayn</i>	[ɣ]	ğ	<i>no equivalent</i>
ف	فی <i>fe</i>	[f]	f	fish
ق	قاف <i>qāf</i>	[q]	q	<i>no equivalent</i>
ک	کاف <i>kāf</i>	[k]	k	keep
گ	گاف <i>gāf</i>	[g]	g	give
ل	لام <i>lām</i>	[l]	l	live
م	میم <i>mim</i>	[m]	m	mug
ن	نون <i>nun</i>	[n]	n	near
و	واو <i>wāw</i>	[w] [u] [o]	w ū / ō	weather boot / boat
ه	هی (دو چشمه) <i>he (do- čāšma)</i>	[h]	h	hall
ی	ی <i>ye</i>	[j] [i] [e]	y i / e	yellow seat / raid

*The *harf alēf* can make many different sounds when it is at the beginning of a word (see the section about *alēf* below for a detailed explanation)

You have now been briefly introduced to all the *horūf*, the symbols used to write all the consonant sounds and some of the vowel sounds in Dari (*ā*, *ū*, *ō*, *i*, and *e*). As mentioned earlier, some of the other vowel sounds are not usually written in Dari, and if they are, they are indicated using a separate set of symbols called *harakāt* (singular: *harakat*), also referred to by their individual names, *zer*, *zēbar*, and *peš*. *Harakāt* are much smaller than *horūf*, and are written above or below the *horuf* that they follow.

<i>Harakat</i>	Name	IPA	Translit- eration	English Example	With the <i>harf</i> ب [b]	
َ	زَبر <i>zēbar</i>	a	a	dad	بَ	<i>ba</i>
ِ	زیر <i>zer</i>	ɛ	ě	set	بِ	<i>bě</i>
ُ	پیش <i>peš</i>	ʊ	o	put	بُ	<i>bo</i>

Language and Culture Note 2.

Sokun

A fourth harakat, called *sokun*, is sometimes used to indicate the absence of a vowel following a *harf*. It is usually written as a small circle above the preceding *harf*: ٲ. In some words, in contexts where pronouncing a combination of consonants without any vowel sounds is difficult, Dari speakers may add a vowel like the **ə** in English **cut** (see the table below)

Because *harakāt* are so rarely written, it is even less common to see the *sokun* symbol generally indicating the absence of harakat.

Because these *harakāt* are almost never written, readers must learn to guess from context which pronunciation is intended. Below are three different words which are written identically when *harakāt* are not included:

English	Transliteration	With <i>Harakāt</i>	Normal writing (without <i>harakāt</i>)
dowry	<i>mahər</i>	مَہَر	مہر
love, kindness	<i>mehər</i>	مِہَر	مہر
rubber stamp	<i>mohər</i>	مُہَر	مہر

As *harakāt* can only be written above the *horuf* that they follow, this creates a problem when words begin with a vowel sound that is represented by a *harakat*. To solve this problem, Dari uses the first *harf*, *alĕf*, as a default *harf* for all *harakat* at the beginning of a word. For more information about this usage, see the section about the *harf alĕf*.

C. *Horuf* Groupings

When introducing students to reading and writing in Dari, the *horuf* are usually grouped together according to their shared shapes to make them easier to learn and use. On the following pages, we introduce ten groups of related *harf* shapes, and eight *horuf* that do not fit into any group and must be learned separately.

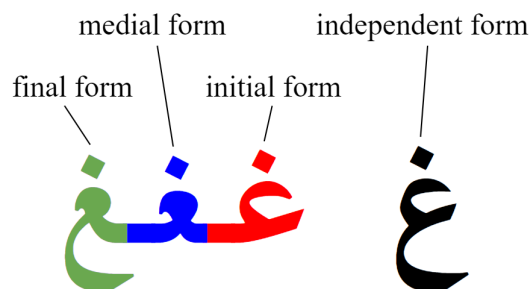
These groupings of *horuf* are also used in the world outside of the classroom. In English, groups, steps in a sequence, and items on lists are often labeled A, B, C, etc. In Dari, instead of using the sequence of all 32 *horūf*, only the first letter of each group is used:

<i>kāf</i> group	<i>fe</i> group	<i>‘ayn</i> group	<i>toy</i> group	<i>sād</i> group	<i>sin</i> group	<i>re</i> group	<i>dāl</i> group	<i>jīm</i> group	<i>be</i> group
ک	ف	ع	ط	ص	س	ر	د	ج	ب
گ	ق	غ	ظ	ض	ش	ز	ذ	ث	ت
						پ	ح	خ	پ
								چ	ج
								ن	ن
								و	و
								ه	ه
								ی	ی

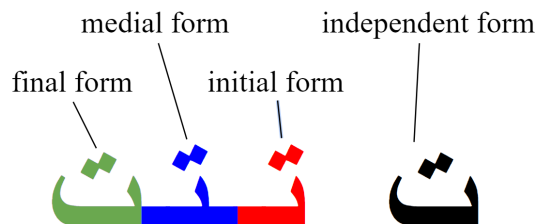
D. Dari Writing Style

Since Dari is written in a cursive style, most of the *horuf* are connected to the *horuf* that come before and after them within the word. For many *horuf*, this means that the shape of a *harf* can change slightly depending on where it is within the word, with a maximum of four distinct positions: independent, initial, medial, and final. Some *horuf* don't change shape significantly, while others can be hard to recognize at first.

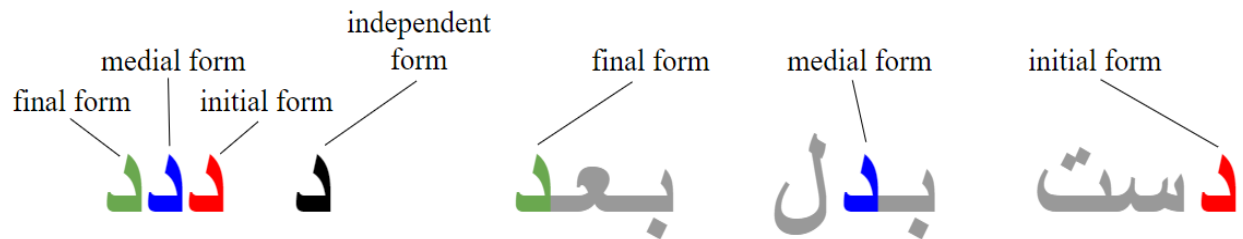
The *harf* غ, in the *be* group has a similar shape in all positions within a word.



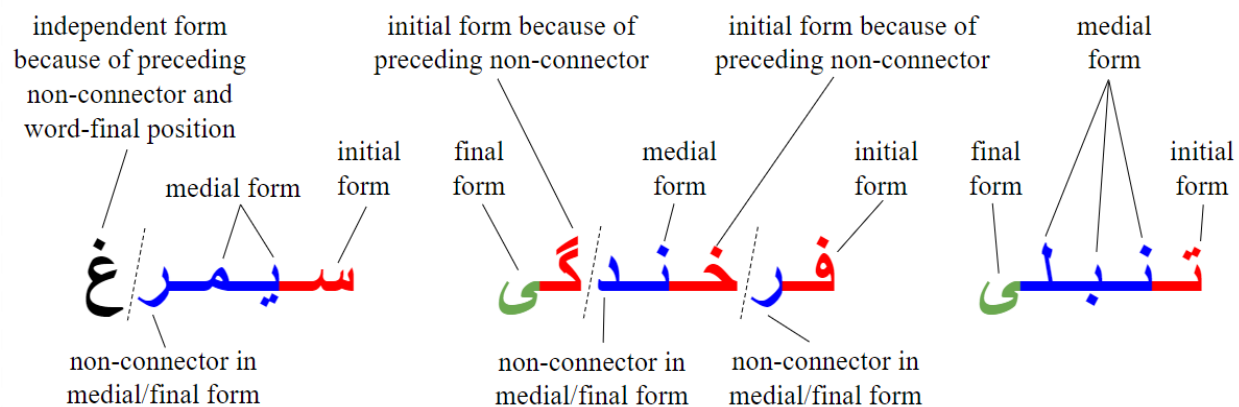
The *harf* غ, in the ‘ayn group, however, changes shape considerably depending on context.



A select group of *horuf* never connect to the *harf* that follows them. For this reason, this book refers to them as non-connectors. Below are the different forms of the *harf dāl*, which is a non-connector.



Because some *horuf* do not connect to *harf* before them, this means that whether a *harf* is in independent, initial, medial, or final position is a factor of both where they are within the word and whether the *harf* preceding them is a connector or a non-connector:



Finally, in addition to the main shapes of each *harf*, many *horuf* have dots or vertical or horizontal strokes that differentiate them from other similarly-shaped *horūf*. These additions to the main body of the *harf* are always added after the full word has been written. In other words, the string of connected *horuf* main shapes (*in black below*) is written first, and then the writer goes back over the word and adds the additional strokes and dots (*in red*) where necessary to complete the word:

اصطکاک ایستایی

E. Harf

1. Alēf & Alēf Mad ا اَ

<i>alēf</i>	ا	<i>alēf mad</i>	آ
ā spa			

Alēf is the first *harf* in the Dari alphabet. It is one of the few *horuf* that represents a vowel sound. Except for word-initial *alēf* (see below), this *harf* always makes an a sound like the one in English *spa*. *Alēf* is also one of the few *horuf* that are non-connectors, meaning that it never connects to the *harf* following it. As with other non-connectors, *alēf* can, however, be connected to the *harf* preceding it, depending on whether that *harf* is a connector or not.

Shapes and Positions

Final*		Medial*		Initial*		Independent*	
ل		ل		ا / آ (see explanation below)		ا	
<i>daryā</i>	دریا	<i>bām</i>	بام	<i>ālu</i> <i>dandān</i>	آلو دندان	<i>fardā</i>	فردا

*Because *alēf* is a non-connector, it has only two forms: medial/final and independent/initial.



Learning Activity 1: Circle *alēf* in the following words.

چای	نعمت الله	کابل	اضافه
مقیاس	زیبا	کندهار	از
نماز	الفبا	خرما	شما
افغان	انگلیسی	هوا	خان

Language and Culture Note 3.

Alēf

As mentioned earlier, *alēf* is also used as the default *harf* for writing the sounds represented by *harakāt* at the beginning of a word. This means that word-initial *alēf* can make any of the sounds represented by *harakāt*, regardless of whether the *harakāt* are written or not.

English meaning	Dari Example With <i>Harakāt</i>	Dari Example Without <i>Harakāt</i>	Transliteration
Islam	اِسْلَام	اسلام	<i>ēslām</i>
Afghan	اَفْغان	افغان	<i>aḡḡān</i>
master	اُسْتاد	استاد	<i>ostād</i>

Remember that *harakāt* are almost never written, which means that the words in the chart above are usually only written with *alēf*, and the reader knows from context whether the word begins with *a*, *ē*, or *o*.

To indicate the original *alēf ā* sound at the beginning of a word, a special symbol called a *mad* is written over the *alēf*, and the resulting combination is called *alēf mad*. This special *harf* is only found at the beginning of a word.

mad ~
alēf mad ٓ

English Meaning	Dari Example	Transliteration	Sound
water	آب	<i>āb</i>	<i>ā</i>
to come	آمدن	<i>āmadan</i>	

 **Learning Activity 2.** Now listen to the pronunciation of each word, then write the number of times you hear an *alĕf* and record which sound it makes. For example, the first word that you hear is ‘Afghanistan’ (افغانستان), which uses *alĕf* three times: *a* once at the beginning and *ā* twice in the middle. Remember, at the beginning of the word, *alĕf* can make the *a*, *o*, or *ĕ* sound, and *alĕfmad* makes the *ā* sound. In the middle or at the end of a word, *alĕf* can only make the *ā* sound.

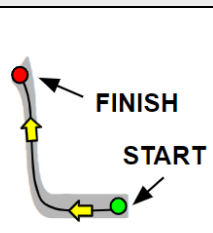
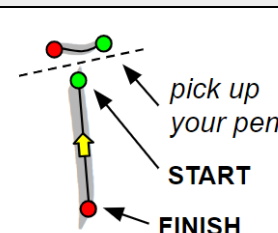
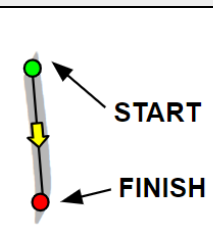
	number of <i>alĕfs</i> and sound made by each occurrence
1.	1. <i>a</i> 2. <i>ā</i> 3. <i>ā</i>
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	

 **Learning Activity 3.** Listen to the speaker pronounce eight words one by one. Write (1) if you hear one of the sounds of *alēf* used in the beginning, (2) if it is used in the middle, and (3) if it is used at the end of a word.

- a) _____ b) _____ c) _____ d) _____
 e) _____ f) _____ g) _____ h) _____

Writing Practice 1.

Remember that Dari is written from right to left. When you handwrite *alēf* in the independent and initial positions, it is drawn from top to bottom. However, the *harf* is drawn from the bottom up in the medial and final positions. Remember: because *alēf* is a non-connector, it only has two distinct forms.

Medial and Final	<i>alēf mad</i>	Independent and Initial
		

Handwriting practice lines for *alēf*. Each set of lines includes a red baseline and two blue top lines. The first set shows a red *alēf* in the medial/final position. The second set shows a red *alēf* in the independent/initial position. The third set shows a red *alēf* in the medial/final position.

2. The *Be* (ب) Group

<i>se</i>	ث	<i>te</i>	ت	<i>pe</i>	پ	<i>be</i>	ب
<i>s</i> sea		<i>t</i> tea		<i>p</i> pet		<i>b</i> berry	

The *be* group has four similar looking *horūf*: *be*, *pe*, *te*, and *se*. The *harf se* only occurs in words borrowed from Arabic, where it was originally pronounced very differently. Dari speakers, however, pronounce this *harf* with an *s* sound identical to *sin* (س) and *sād* (ص) introduced in the following pages), but preserve the original Arabic *harf* in writing. All the *horuf* in the *be* group are connectors, meaning that they connect to the *harf* that follows them.

Shapes and Positions

Final		Medial		Initial		Independent	
ب		ـبـ		بـ		ب	
<i>jeb</i>	جیب	<i>kabāb</i>	کباب	<i>brāzil</i>	برازیل	<i>kabāb</i>	کباب
<i>kamp</i>	کمپ	<i>sipāh</i>	سپاہ	<i>pil</i>	پیل	<i>āp</i>	پاپ
<i>dast</i>	دست	<i>setāra</i>	ستاره	<i>tut</i>	توت	<i>sabāt</i>	ثبات
<i>maks</i>	مکت	<i>masbat</i>	مثبت	<i>sabt</i>	ثبت	<i>molawas</i>	ملوث



Learning Activity 4. In the following list of words, circle ب and پ , underline ت , and cross ث (see example below).

ثبات	تقلید	راحت	تاجکستان	بال
<u>تول</u>	نصیب	پت	تب	<u>ناتو</u>
کثیر	کتاب	باب	سپین	مالته
ثابت	تبت	توپ	مت	پیسه



Learning Activity 5: Now listen to the speaker pronounce three words for each *harf* of the *be* group. Write (1) if the *harf* is used in the beginning, (2) if it is used in the middle, and (3) if it is used at the end of a word. Also, write (1) and (3) if the word has the *harf* used in the beginning and end of the word.

کلمه دری	ب	پ	ت	ث
1				
2				
3				

Writing Practice 2.

Final	Medial	Initial	Independent



Learning Activity 6. Please review the letter's position based on a four-line format and practice writing the isolated and attached form of each *harf*. Remember that the dots that differentiate *horuf* in the *be* group are written after the string of connected *horuf* is completed.

ب

ب

ب

بیت

تاب

تب

آب

تبات



Learning Activity 7. Detach the *horuf* of the following words. See the example.

ثبات	پت	باب	پاپ	ثبات
— — — —	— —	— — —	— — —	ث ب ا ت — — — —



Learning Activity 8. Connect the following *horūf*. Remember that *alēf* is connectable only to a *harf* it follows if that *harf* is connectable.

پ باب	ث ا ت اب	ا ث ب پ پ	ب ا ب ا	ا ت
پیاب				

Note: Words are for writing practices only. They may not have any real meaning.

3. The Jim (ج) Group

xe	خ	he hēlwā	ح	če	چ	jim	ج
x chutpah		h hall		č cheese		j jug	

The *jim* group has four *horūf*: *jim*, *če*, *he hēlwā*, and *xe*. The *harf he hēlwā* only occurs in words borrowed from Arabic, where it was originally pronounced very distinctly from the *h* sound in English. Dari speakers pronounce this *harf* with an *h* sound (identical to *he (do-čašma)*), but preserve the original Arabic *harf* in writing. The *harf xe* is used to represent a sound that is not very common in English: the voiceless uvular fricative. This sound is found in some words borrowed from Yiddish, such as *chutpah* and *challah*, the German pronunciation of the last name of the composer Johann Sebastian *Bach*, and the Scottish pronunciation of the word *loch*. All the *horuf* in the *jim* group are connectors, meaning that they connect to the *harf* that follows them.

Shapes and Positions

Final		Medial		Initial		Independent	
ج		ج		ج		ج	
<i>panj</i>	پنج	<i>bānjān</i>	بانجان	<i>još</i>	جوش	<i>xarāj</i>	خراج
<i>kěrměč</i>	کرمچ	<i>kačālu</i>	کچالو	<i>čāy</i>	چای	<i>sāč</i>	ساج
<i>lāměh</i>	لامح	<i>mahfuz</i>	محفوظ	<i>halwā</i>	حلوا	<i>ěslāh</i>	اصلاح
<i>malax</i>	ملخ	<i>maxběr</i>	مخبر	<i>xabar</i>	خبر	<i>kāx</i>	کاخ



Learning Activity 9. In the following list of words, circle ج, underline چ, and cross ح and خ. See the example.

خارجی	خپ	راحت	حاجیان	حجاب
چاپ	حامی	چپ	ناجی	نجیب
مخبر	چارچ	حلوا	پاچا	اچار
برنج	خام	محتاج	حالا	خرما
کچ	ریچارد	بخت	سرخ	نوح



Learning Activity 10. Now listen to the speaker pronounce three words for each *harf* of the ج group. Write (1) if the *harf* is used in the beginning, (2) if it is used in the middle, and (3) if it is used at the end of a word. Also, write (1) and (3) if the word has the *harf* used in the beginning and end of the word.

خ	ح	چ	ج	کلمه دری
				۱
				۲
				۳

Writing Practice 3.

Final	Medial	Initial	Independent



Learning Activity 11. Please review the position of the *harf* based on a four-line format and practice writing the isolated and attached form of each *harf* of this group. Follow the example of

ج

ج

ج

ج

ج

حج

حب

حجت

حجاب



Learning Activity 12. Detach the *horuf* of the following words. See the example.

چاپ	تاج	حاجت	حجابت
— — —	— — —	— — —	ح ج ا ب ت — — — — —



Learning Activity 13. Connect the following letters.

ا ب خ	ح ا چ	ث پ ت	پ ا چ ا	ب ا ج
				باج

Note: Words are for writing practices only. They may not have any real meaning.

4. The *Dāl* (د) Group

<i>zāl</i>	ذ	<i>dāl</i>	د
z zebra		d dog	

The dal group has two *horūf*: *dāl* and *zāl*. *Zāl* used to be pronounced very differently in older forms of Dari, but modern Dari speakers pronounce it as *z* (identical to *ze*, *zād*, and *zoy*). It is also found in a lot of loanwords from Arabic, but while the original Arabic spelling is preserved, the pronunciation is not. All the *horuf* in the dal group are non-connectors, meaning that they do not connect to the *harf* that follows them.

Shapes and Positions

Final*		Medial*		Initial*		Independent*	
ذ				د			
<i>band</i>	بند	<i>bandar</i>	بندر	<i>dāktar</i>	داکتر	<i>dāwood</i>	داود
<i>kāğaz</i>	کاغذ	<i>guzār</i>	گذار	<i>zākēr</i>	ذاکر	<i>krāz</i>	کراز

*Because *horuf* in the *dāl* group are non-connectors, they have only two forms: medial/final and independent/initial.

5. The *Re* (ر) Group

že	ژ	ze	ز	re	ر
ž vision		z zebra		r ready	

The *re* group has three letters: *re*, *ze*, and *že*. *Ze* has the same sound as the *harf zāl* mentioned previously, as well as *zād* and *zoy*. Like the *dal* group, all *horuf* in the *re* group are non-connectors.

Shapes and Positions

Final*		Medial*		Initial*		Independent*	
ر				ر			
<i>ahmar</i>	احمر	<i>mard</i>	مرد	<i>rāz</i>	راز	<i>barādar</i>	برادر
<i>markaz</i>	مرکز	<i>bozděl</i>	بزدل	<i>zarğun</i>	زرغون	<i>rāz</i>	راز
<i>masāž</i>	مساژ	<i>viža</i>	ویژه	<i>žāla</i>	ژاله	<i>masāž</i>	مساژ

*Because *horuf* in the *re* group are non-connectors, they have only two forms: medial/final and independent/initial.

Note: it is important to distinguish between *horuf* in the *dāl* group and the *re* group. While they may initially look similar, *horuf* in the *dāl* group sit on the line, while *horuf* in the *re* group do not begin as high above the line as the *dāl* group and also extend well below the line.

Medial/Final	Initial/Independent
	
	



Learning Activity 14. In the following list of words, circle د and ذ, underline ر and ز, and cross ژ. See the example below.

فرید	حمیده	دروازه	سودا	دکاندار
ریال	فریاد	مفرد	سوره	ژاله
چارچ	بختیار	زرگر	دارم	زهرا
زنا	روز	زودتر	گردیز	خرما
بنداز	نژاد	ژاله	منکر	مزار



Learning Activity 15. Now listen to the speaker pronounce three words for each *harf* of the (د) group. Write (1) if the *harf* is used in the beginning, (2) if it is used in the middle, and (3) if it is used at the end of a word. Also, write (1) and (3) if the word has the *harf* used in the beginning and end of the word.

ژ	ز	ر	ذ	د	کلمه دری
					۱
					۲
					۳

Writing Practice 4.

When you handwrite the *horuf* of the *dal* group, in the initial/unattached positions it is drawn from top to down.

Medial/Final	Independent/Initial



Learning Activity 16. Please review the letter's position based on a four-line format and practice writing both forms of each *harf*.

د

د

ر

ر

برادر

خرابات



Learning Activity 17. Detach the *horuf* of the following words. See the example.

دارد	بادار	بزاز	جابر	دراز
د ا ر د				
_____	_____	_____	_____	_____



Learning Activity 18. Connect the following letters/ *harf*.

زبر	چ ا ت ب ر	ج ب ر ب ا د	ب د ا ت	ز ب ا ز
زبر				

Note: Words are for writing practices only. They may not have any real meaning.

6. The *Sin* (س) Group

<i>šin</i>	ش	<i>sin</i>	س
š ship		s sea	

The *sin* group has two *horūf*: *sin* and *šin*. The *harf sin* makes the same sound as the *harf se* mentioned previously and the *harf šād* mentioned in the following pages. Both *horuf* in the *sin* group are connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
س		سـ		سـ		س	
'aks	عكس	pěsta	پسته	ser	سیر	dars	درس
daněš	دانش	čašm	چشم	šir	شیر	māš	ماش

7. The *Sād* (ص) Group

<i>zād</i>	ض	<i>sād</i>	ص
<i>z</i> <i>zebra</i>		<i>s</i> <i>sea</i>	

The sad group has two *horūf*: *sād* and *zād*. Both of these *horūf* are usually used to write loanwords taken from Arabic, where they originally were pronounced very differently. Dari speakers pronounce *sād* identically to the *se* and *sin* mentioned previously, and pronounce *zād* the same as the *zāl* and *ze* mentioned previously, but preserve the original distinction in writing. *Horūf* in the sad group are connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
ص		ص		ص		ص	
<i>xolas</i>	خلص	<i>moshaf</i>	مصحف	<i>sābun</i>	صابون	<i>xalās</i>	خلاص
<i>qabz</i>	قبض	<i>mazmun</i>	مضمون	<i>zāmēn</i>	ضامن	<i>maraz</i>	مرض



Learning Activity 19. In the following list of words, circle **س** and **ش**, underline **ض**, and cross out **ص**. See the example below.

ناشر	سودا	نسکور	سوسن	شادگل
مشارو	دسترخوان	رمضان	فصاحت	صبا
ضرب	خوی	خوشی	صبر	ضرب
اشتر	شاگرد	فرض	نسیم	پوشاک
صفت	کشتی	کش	شاخ	وصیت



Learning Activity 20. Now the speaker pronounces three words for each *harf* of the *sin* and *ṣād* groups. Write (1) if the *harf* is used in the beginning, (2) if it is used in the middle, and (3) if it is used at the end of a word. Also, write (1) and (3) if the word has the *harf* used in the beginning and end of the word.

ض	ص	ش	س	کلمه دری
				۱
				۲
				۳

Writing Practice 5.

Final	Medial	Initial	Independent
س 	س 	س 	س
ص 	ص 	ص 	ص



Learning Activity 21. Practice writing different forms of the *horuf* in the *sin* and *sād* groups below.

س

سد

ص

صد

صابر

ضرب

اسرار



Learning Activity 22. Detach the *horuf* of the following words. See the example.

ياس	ضير	شاباس	صابر
— — —	— — —	— — — —	ص ا ب ر — — — —



Learning Activity 23. Connect the following letters.

ص ب ر	ا ح س ا س	ض ا ض	ض ر ب
			ض ر ب

Note: Words are for writing practice only. They may not have any real meaning.

8. The *Toy ط* Group

zoy	ظ	toy	ط
z zebra		t tea	

The toy group has two *horūf*: *toy* and *zoy*. As with the *ṣād* group, both of these *horuf* are usually used to write loanwords taken from Arabic, where they originally were pronounced very differently. Dari speakers pronounce *toy* identically to the *harf te* mentioned previously, and pronounce *zoy* the same as the *zāl*, *ze*, and *zād* mentioned previously, but preserve the original distinction in writing. *Horuf* in the *toy* group are connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
ط		ط		ط		ط	
<i>rabt</i>	ربط	<i>qatār</i>	قطار	<i>tālēb</i>	طالب	<i>xayāt</i>	خیاط
<i>hāfēz</i>	حافظ	<i>mozāhēra</i>	مظاهره	<i>zāhēr</i>	ظاهر	<i>lēhāz</i>	لحاظ

9. The 'Ayn ع Group

ğayn	غ	'ayn	ع
ğ this sound does not exist in English, but resembles the sound of <i>r</i> in standard French		‘ this symbol can make several vowel sounds (see explanation below)	

The 'ayn group has two *horūf*: 'ayn and ğayn. The *harf* 'ayn is used to write loanwords taken from Arabic, where this *harf* originally had a very distinct pronunciation that is not preserved in Dari. In modern Dari, most speakers do not pronounce this *harf* at all; it can be understood as a silent symbol that is often only evident from the vowel sound(s) made by the (often invisible) *harakat* that accompanies it or the *harf* before it. In some registers of speech, 'ayn can be pronounced as in Arabic, while in other contexts, it may simply change the sound of surrounding vowels or slightly lengthen them.

Shapes and Positions

Final		Medial		Initial		Independent	
ع		ع		ع		ع	
mana'	منع	ma'kus	معكوس	'aks	عكس	astemā'	استماع
qatağ	قطع	mağārā	مغاره	ğaybat	غيب	bāğ	باغ



Learning Activity 24. In the following list of words, circle (ط) and (ظ), underline (ع), and cross (غ). See the example.

طوطی	اطاعت	نسکور	داغ	افغان
مطاب	غیرت	ضابط	وداع	غالب
نعش	باغ	عرب	سعودی	حفیظ
منع	ناظر	فرض	عظمت	دعوت
عرض	طلبه	معادن	مغایر	خیاط



Learning Activity 25. Now the speaker pronounces three words for each *harf* in the *toy* and *'ayn* group. Write (1) if the *harf* is used in the beginning, (2) if it is used in the middle, and (3) if it is used at the end of a word. Also, write (1) and (3) if the word has the *harf* used in the beginning and end of the word.

کلمه دری	ط	ظ	ع	غ
۱				
۲				
۳				

Writing Practice 6.

Final	Medial	Initial	Independent



Learning Activity 26. Practice writing different forms of the *horuf* in the *toy* and *'ayn* groups below.

ط

ط

ع

ع

ع

طبع

طغرا

عاطس



Learning Activity 27. Detach the *horuf* of the following words. See the example.

ظابط	ظارت	تطاب	عابر	باغ
— — — —	— — — — —	— — — — —	— — — — —	ب ا غ — — —



Learning Activity 28. Connect the following *horūf*.

ظ پ د ا ر	ب غ ا ع	خ ا ط ر	غ ا ر	ع ر ب
				ع ر ب

Note: Words are for writing practices only. They may not have any real meaning.

10. *Fe* ف and *Qāf* ق

<i>qāf</i>	ق	<i>fe</i>	ف
<i>q</i> This sound does not exist in English		<i>f</i> fish	

Fe and *qāf* are slightly different in independent and word-final form, but this book will consider them as members of the same group. *Qāf* is used to represent a voiceless uvular plosive, a sound that does not exist in English, but is similar to the sound of the letter *k* made farther back in the throat. Both *fe* and *qāf* are connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
ف		ف		ف		ف	
<i>nəsf</i>	نصف	<i>səfārat</i>	سفارت	<i>faqir</i>	فقير	<i>nāf</i>	ناف
ق		ق		ق		ق	
<i>sabaq</i>	سبق	<i>maqbul</i>	مقبول	<i>qāğēz</i>	قاغذ	<i>čāq</i>	چاق

11. The *Kāf* (ک) Group

<i>gāf</i>	گ	<i>kāf</i>	ک
<i>g</i> <i>give</i>		<i>k</i> <i>keep</i>	

The *kāf* group has two *horūf*: *kāf* and *gāf*. They are both connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
ک		ک		ک		ک	
<i>malak</i>	ملک	<i>maktab</i>	مکتب	<i>kābol</i>	کابل	<i>bālāk</i>	بلاک
<i>nang</i>	ننگ	<i>digar</i>	دیگر	<i>gap</i>	گپ	<i>sug</i>	سوغ



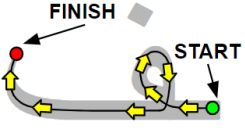
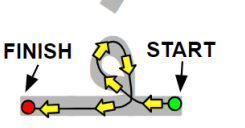
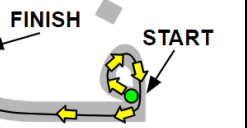
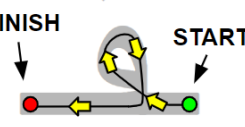
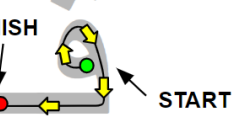
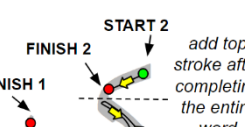
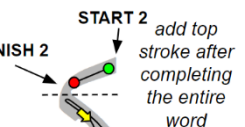
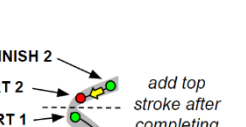
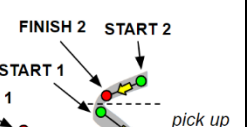
Learning Activity 29. In the following list of words, circle ف and ق, underline ک, and cross out گ.

زفاف	داغ	قافله	قندک	افغان
برگ	نقاب	شفق	گیلاس	گرماگرم
ازبکستان	کابل	قطر	غفور	کفیل
قلقله	کتاب	شفاف	فقره	فارم
گیتار	نگار	بابک	نگار	گرم

 **Learning Activity 30.** Now the speaker pronounces three words for *fe*, *qāf*, and both *horuf* in the *kāf* group. Write (1) if the *harf* is used in the beginning, (2) if it is used in the middle, and (3) if it is used at the end of a word. Also, write (1) and (3) if the word has the *harf* used in the beginning and end of the word.

ک	ک	ق	ف	کلمه دری
				۱
				۲
				۳

Writing Practice 7.

Final	Medial	Initial	Independent
ف 	ف 	ف 	ف 
ق 	ق 	ق 	ق 
ک 	ک 	ک 	ک 



Learning Activity 31. Review and practice writing the shapes of *fe*, *qāf*, and both *horuf* in the *kāf* group. Remember that the top strokes of *kāf* and *gāf* are written after the string of connected *horuf* is written and the word is complete.

ف

ف

ق

ك

گ

فقط

گفتار

قاجاق



Learning Activity 32. Detach the *horuf* of the following words. See the example.

فرار	فالچاق	کارگر	برگر	برگر
— — — —	— — — — —	— — — — —	— — — —	ب ر گ ر — — — —



Learning Activity 33. Connect the following letters.

ت ف ن گ	ک ذ اب	ف ا ر غ	ق ا ق	ق ر ا ب ت
				ق ر ا ب ت

Note: Words are for writing practices only. They may not have any real meaning.

12. Lām (ل)

<i>lām</i>	ل
<i>l</i> <i>live</i>	

The *harf lām* is a connector.

Shapes and Positions

Final		Medial		Initial		Independent	
ل		ل		ل		ل	
<i>balbal</i>	قابل	<i>falsafa</i>	فلسفه	<i>lağmān</i>	لغمان	<i>malul</i>	قبول

Note: The combination of *lām* (ل) and *alēf* (ا) is written (لا). The first *harf* is *lām* and the second one is *alēf* (see table below for demonstration).

Final		Medial		Initial		Independent	
لا		لا		لا		لا	
<i>karbalā</i>	کربلا	<i>tēlāi</i>	طلایی	<i>lāla</i>	لاله	<i>bālā</i>	بالا

Language and Culture Note 4.

lām

At first look, *lām* may resemble the *harf alēf*. The two *horuf* are readily distinguishable by the fact that *lām* is a connector, while *alēf* is not. Additionally, *lām* in independent and word-final position has a long ‘tail’ that extends below the line and turns to the left.

Final	Medial	Initial	Independent
ل	ل	ل	ل
ل	ل	ا	ا

13. Mim (م)

<i>mim</i>	م
<i>m</i> <i>mug</i>	

Mim is a connector.

Shapes and Positions

Final		Medial		Initial		Independent	
م		م		م		م	
<i>qalam</i>	قلم	<i>kambud</i>	کمبرود	<i>malang</i>	ملنگ	<i>xādēm</i>	خادم

14. Nun (ن)

nun	ن
n near	

Nun is a connector.

Shapes and Positions

Final		Medial		Initial		Independent	
نـ		نـ		نـ		ن	
čaman	چمن	ganda	گنده	nāryāl	ناریال	makān	مکان

Note: in most positions, *nun* is very similar in shape to the *horuf* in the *be* group. The middle portion of *nun* in independent and word-final position, however, extends well below the line, while that of *horuf* in the *be* group sit on the line.

Final	Medial	Initial	Independent
نـ	نـ	نـ	ن
بـ	بـ	بـ	ب



Learning Activity 34. In the following list of words, circle ل , underline م , and cross out ن .

انعام	لب	اتن	لعل	کابل
نادان	قلیل	لیلام	بگرام	گرماگرم
ازبکستان	کابل	لنگر	مراد	کفیل
قلقله	قابل	محمد	فقره	فارم
مردم	طالبان	لعاب	نورستان	ممبر



Learning Activity 35. Now the speaker pronounces three words each for *lām*, *mim*, and *nun*. Write (1) if the *harf* is used in the beginning, (2) if it is used in the middle, and (3) if it is used at the end of a word. Also, write (1) and (3) if the word has the *harf* used in the beginning and end of the word.

ن	م	ل	کلمه دری
			۱
			۲
			۳

Writing Practice 8.

Final	Medial	Initial	Independent



Learning Activity 36. Review and practice writing the shapes of *lām*, *mim*, and *nun*.

ل

ل

م

م

ن

كاملًا

التزام

انسان



Learning Activity 37. Detach the *horuf* of the following words. See the example.

نان	کنرا	مملکت	گلدان	نارنج
— — —	— — — —	— — — — —	— — — — —	ن ا ر ن ج — — — — —



Learning Activity 38. Connect the following letters.

خ ل گ	ا ف غ ا ن	ل ا ل ا	م ک ن ک	ا ن ت ر ن ت
				ا ن ت ر ن ت

Note: Words are for writing practices only. They may not have any real meaning.

15. *Wāw* (و)

<i>wāw</i>	و
<i>w</i> <i>weather</i> <i>boot / boat</i>	

Wāw is a special *harf* because it can represent both a consonant sound (*w*) and vowel sounds (*o* or *u*). *Wāw* is a non-connector.

Shapes and Positions

Final*		Medial*		Initial*		Independent*	
و		و		و		و	
qābu	قا بو	tawānā	توانا	watan	وطن	ābru	ابرو

*Because *wāw* is a non-connector, it has only two forms: medial/final and independent/initial.

Note: *wāw* is always a consonant at the beginning of a word, but its pronunciation in other positions is variable and must be memorized.

Translation	Transliteration	Dari Word	Sound of و
minister	<i>wazir</i>	وزیر	<i>w</i>
first	<i>awal</i>	اول	<i>w</i>
early	<i>zud</i>	زود	<i>u</i>
force	<i>zōr</i>	زور	<i>ō</i>

8. He Do-Čašma (ه)

<i>he do-čāšma</i>	ه
<i>h</i> hall	

He do-čāšma is pronounced identically to the *he halwa* introduced earlier, and is a connector. In some contexts, neither *he halwa* nor *he do-čāšma* are pronounced. *He do-čāšma* can also indicate a vowel sound when used at the end of a word (see note below).

Shapes and Positions

Final		Medial		Initial		Independent	
ه		هـ		هـ		ه	
<i>xāna</i>	خانه	<i>mohājēm</i>	مهاجم	<i>honar</i>	هنر	<i>kuh</i>	کوه

Note: at the end of a word, *He do-čāšma* is often silent and takes on the vowel sound of the *harakat* on the letter preceding it. In the vast majority of cases, it is therefore pronounced *a*, but occasionally it is used to represent the *o* and *ě* sounds. It can, of course, also be used to represent an *h* sound, although this is most often after *horuf* that make vowel sounds, like *alēf* and *wāw*.

Translation	Transliteration	Dari Word	Written with Harakāt	Sound of و
group	<i>gruh</i>	گروه	گروه	<i>h</i>
spring, source	<i>čāšma</i>	چشمه	چشمه	<i>a</i>
attention	<i>tawajō</i>	توجه	توجه	<i>o</i>
that	<i>kě</i>	که	که	<i>ě</i>



Learning Activity 39. In the following list of words, circle و and underline ه.

دروازه	گریه	کناره	توت	درون
وداع	تباه	سلسله	بوت	بیرون
همنوع	بهار	همیشه	داود	بارو
پسته	فقره	هوا	شهوت	شوره
شهادت	هندوستان	همسایه	همت	همواره



Learning Activity 40. Now the speaker pronounces three words each for *wāw* and *he do-čašma*. Write (1) if the *harf* is used in the beginning, (2) if it is used in the middle, and (3) if it is used at the end of a word. Also, write (1) and (3) if the word has the *harf* used in the beginning and end of the word.

کلمه دري	و	ه
۱		
۲		
۳		

Writing Practice 9.

Medial / Final	Independent / Initial

Final	Medial	Initial	Independent



Learning Activity 41. Review and practice writing the shapes of *wāw* and *he do-čašma*.

و

ه

هـ

هـ

هـ

وهم

بهبود

توبه



Learning Activity 42. Detach the *horuf* of the following words. See the example.

همراه	وزارت	همواره	هزاره	همنوع
— — — — —	— — — — —	— — — — —	— — — — —	ه م ن و ع — — — — —



Learning Activity 43. Connect the following *horūf*.

هفت ه	شهوت	وطن دار	هم وطن	اره
				اره

Note: Words are for writing practices only. They may not have any real meaning.

9. *Yā* (ی)

<i>yā</i>	ی
<i>y</i> <i>You</i> <i>e</i> <i>say (without diphthong)</i> <i>i</i> <i>see</i>	

Yā can represent either a consonant or a vowel sound depending on its context in a word. In this way, it is not unlike the English letter *y*, which is considered a consonant in words like *playing* and *young*, but in a word like *psychology*, it is used to represent two different vowel sounds.

In all, *yā* is used to represent three distinct sounds. It always represents a consonant ‘y’ sound at the beginning of a word, but in other contexts it can also represent the vowel sounds *e* and *i*.

Translation	Transliteration	Dari Word	Sound of و
one	<i>yak</i>	یک	y
Yusuf	<i>yusof</i>	یوسف	y
end	<i>pāyān</i>	پایان	y
garlic	<i>sir</i>	سیر	i
full, satisfied	<i>ser</i>	سیر	e

Shapes and Positions

Final		Medial		Initial		Independent	
ی		پ		پ		ی	
<i>kuči</i>	کوچی	<i>seb</i>	سیب	<i>yanga</i>	ینگه	<i>shādi</i>	شادی

Note: The shape of *yā* is very similar to that of *horuf* in the *be* group, but the independent and word-final positions are quite distinct. Note that in these two positions, *yā* doesn't have any dots.

Final	Medial	Initial	Independent
ی	پ	پ	ی
ب	ب	ب	ب



Learning Activity 44. In the following list of words, circle (ی) and (پ), underline (ی).

بھاری	چبلی	اربکی	ناجی	موازی
دروغگوی	زیاتی	همگی	دنیا	لاتری
دریوری	داکتری	بیکاری	ملالی	یاوه گویی
تاکسی	میندی	یادگار	نیاب	یار
وصیت	لشکری	خامی	کشتی	بارانی



Learning Activity 45. Now the speaker pronounces three words containing *yā*. Write the *yā* (ی) that you hear. Consider their sound and position in a word.

ی	کلمه دری
	۱
	۲
	۳

Writing Practice 10.

Final	Medial	Initial	Independent



Learning Activity 46. Review and practice writing the shapes of *yā*.

ی

پی

پیری

امریکایی



Learning Activity 47. Detach the *horuf* of the following words. See the example.

آستریا	بخورید	می	مستی	یاغی
— — — —	— — —	— — — —	— — — —	ی ا غ ی — — — —

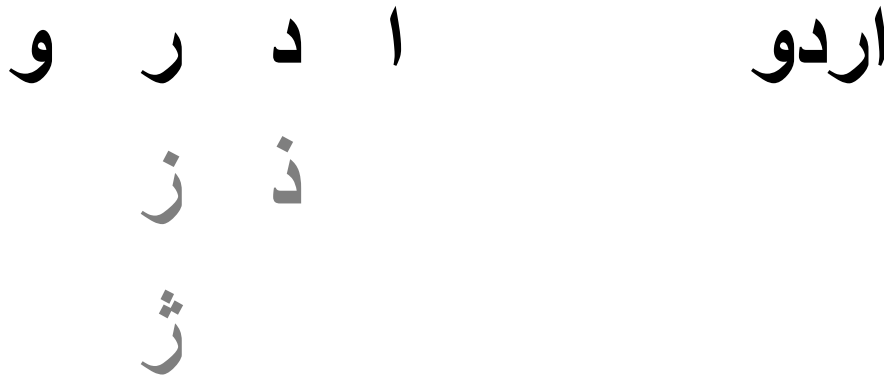


Learning Activity 48. Connect the following *horūf*.

س ی ب	م ی گ و ید	ش م ا ل ی	س ی م ا	ب ن و ش ی د
				بنوشید

F. Horuf (Non-Connectors)

It is important to remember which *horuf* do not connect to the *horuf* that follow them. There are seven such non-connectors: *alĕf*, all members of the *dāl* and *re* group, and *wāw*. To help remember the non-connectors, you can use the word اردو, which contains all the principal non-connectors, and means *army* in Dari.



G. Vowels

The Dari alphabet requires the use of *alĕf* before *all* vowel sounds at the beginning of the word. This is because the vowel sounds represented by *harakāt* must always be placed above or below a *harf*, and the default *harf* at the beginning of a word is *alĕf*. Also, the *horuf* *wāw* and *yā* always make the consonant sounds *w* and *y* at the beginning of the word, so again *alĕf* is used to indicate that these *horuf* are to be pronounced as vowels.

	Example	Transliteration translation	Phonetic Description
harakāt	اسب (أسب)	asb horse	<i>alĕf</i> + <i>zabar</i> (َ)
	انکار (إنکار)	ĕnkār reject	<i>alĕf</i> + <i>zēr</i> (ِ)
	استاد (أستاذ)	ostād teacher	<i>alĕf</i> + <i>peš</i> (ُ)
horuf*	او	u he/she (colloq.)	<i>alĕf</i> + <i>wāw</i> (و)
	این	in this/these	<i>alĕf</i> + <i>yā</i> (ی)
	آب	āb water	<i>alĕf mad</i> (آ) [<i>alĕf</i> + <i>mad</i> (ِ)]

*Word-initial **ō** and **e** are very rare in Dari, but are written the same way as **u** and **i**

H. Diphthongs

Dari also has several diphthongs, which occur when a vowel sound is directly followed by a semivowel. A semivowel is a sound that has some qualities of a consonant and some qualities of a vowel. In English, the last two letters in the words *show* and *day* represent diphthongs composed of vowel sounds followed by the semivowel sounds *w* and *y*. These same semivowels exist in Dari, and are represented by **و** and **ی**—the only two *horuf* that are used to represent both vowel sounds and consonant sounds. Because the *harakāt* used to represent vowel sounds are almost never written, diphthongs are usually identical to other vowels and their occurrence must be memorized.

Example	Transliteration translation	Description
سودا (سَوِدا)	<i>sawdā</i> business	diphthong aw
سود سود	<i>sud</i> interest, profit	vowel u
بیرق (بِیرِق)	<i>bayraq</i> flag	diphthong ay
بیکار بیکار	<i>bekār</i> useless, unemployed	vowel e

When diphthongs occur at the beginning of a word, they require the use of *alĕf* as a default *harf* for the *harakat* that represents the first vowel sound. In this case, because *harakāt* are almost never used, the diphthong and vowel are again indistinguishable in writing:

اوسط (اَوِسط)	<i>awsat</i> middle, average	diphthong aw
اوباما	<i>ōbāmā</i> Obama	vowel ō

CHP 1. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can identify each <i>harf</i> in the Dari alphabet.	
2.	I can pronounce each <i>harf</i> in the Dari alphabet.	
3.	I can read each <i>harf</i> in the Dari alphabet.	
4.	I can write each <i>harf</i> in the Dari alphabet.	

LESSON 2

درس دوم

USEFUL PHRASES AND EXPRESSIONS

جملات و اصطلاحات مفید

CHP 1. L 2. ESSENTIAL QUESTIONS

- What are some useful expressions in Dari?



Look at the picture and write down some classroom phrases you want to learn in Dari.

CHP 1. L 2. FOCUS OF THE LESSON

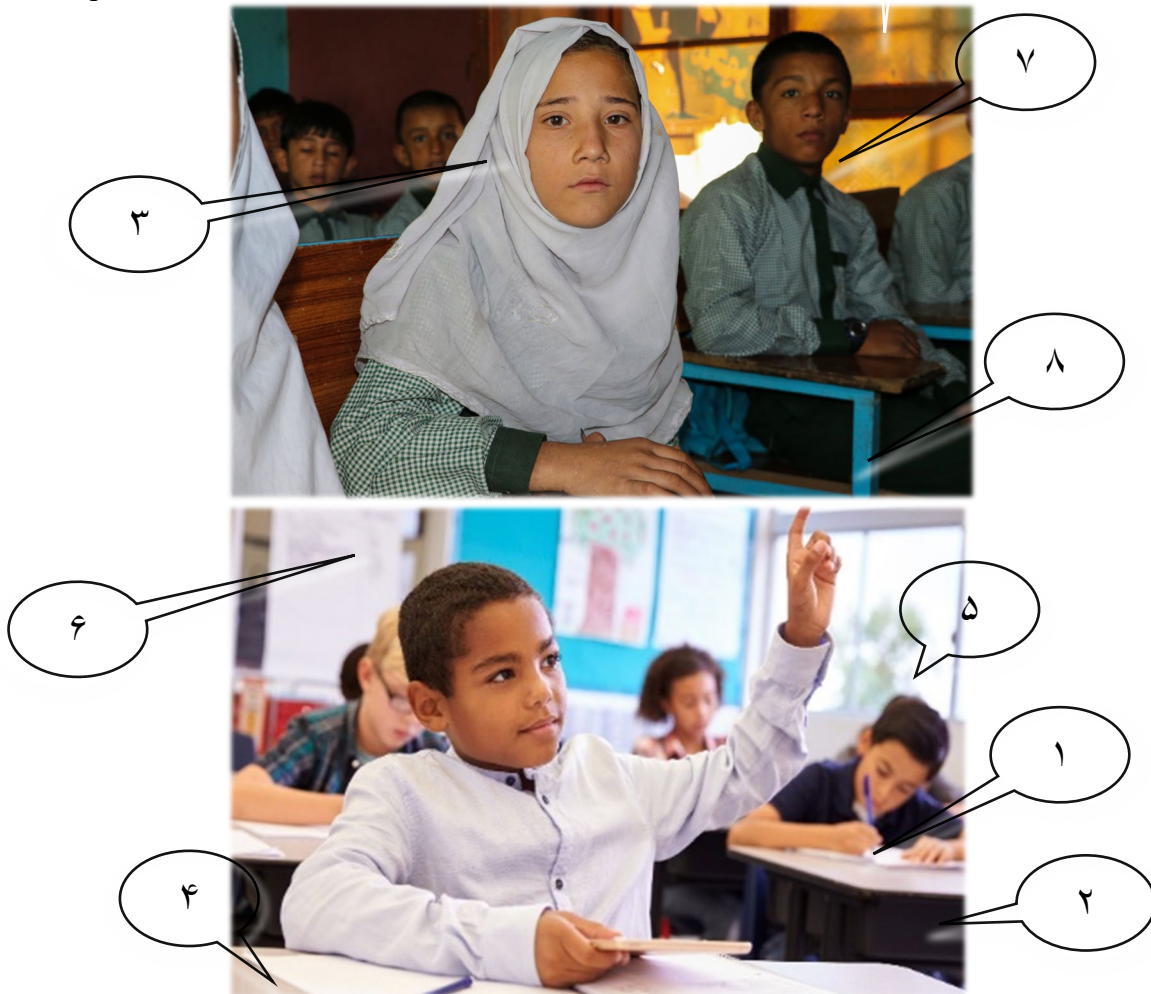
In this lesson, you will learn classroom words and phrases so that you can ask for help in Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 1. L 2. Lesson Learning Checklist).

CHP 1. L 2. INTRODUCTION



Learning Activity 1. Knowledge Check: You may have picked up some common classroom words and phrases in Dari from previous exposure or even as you worked through the first lesson of this chapter. Look at the pictures and fill in the spaces below with as many corresponding terms as you can. You can use transliteration if you are not yet comfortable writing in Dari. See the example.



	۵	qalam قلم	۱
	۶		۲
	۷		۳
	۸		۴

CHP 1. L 2. VOCABULARY PREPARATION



Learning Activity 2. Review the words below and try to learn them. To hear the audio for each entry and test your memory, go to the flashcard activity for Chapter One Lesson 2

English	Transliteration	دري رسمي	
hello	<i>salām 'alekom</i>	السلام عليكم	۱
hello (the response)	<i>wa 'alekom salām</i>	وعليكم السلام	۲
question	<i>sawāl</i>	سوال	۳
student	<i>šāgērd / mota'alēm</i>	متعلم / شاگرد	۴
teacher	<i>mo'alēm</i>	معلم	۵
table	<i>mez</i>	ميز	۶
chair	<i>čawki</i>	چوکی	۷
book	<i>kētāb</i>	کتاب	۸
notebook	<i>kētāb ča</i>	کتابچه	۹
pen	<i>qalam</i>	قلم	۱۰
this/that	<i>in / ān</i>	این / آن	۱۱
is	<i>ast</i>	است	۱۲
board	<i>taxta</i>	تخته	۱۳



Learning Activity 3. Match the words.

		میز
		چوکی
		کتابچه
		کتاب
		شاگرد / متعلم
		قلم
		سوال
		معلم / استاد



Learning Activity 4. Listen to the pronunciation of the follow words. Find and circle the word as soon as you hear it. The speaker will repeat each word twice.

قلم	معلم	کتاب	چوکی	میز	متعلم	این
السلام علیکم	تخته	استاد	شاگرد	سوال	کتابچه	پنسل



Learning Activity 5. Write each word/phrase in English.

Class/Classroom	صنف
	چوکی
	شاگرد
	سلام
	قلم
	کتاب
	کتابچه
	میز

CHP 1. L 2. DIRECT INSTRUCTION

Useful Phrases

	
گوش کردن	خواندن
	
نوشتن	سوال داشتن



Learning Activity 6. As you listen and read along with the exchange below, think about appropriate classroom behavior and language. Write down some notes.

	دری عامیانه	Transliteration
	معلم: سوال دارین؟	<i>mo'alēm: sawāl dāren?</i>
	شاگرد: نی مه سوال نه دارم. مه کتابچه می خایم.	<i>šāgērd: ne ma sawāl nadārom. ma ketābča mexāyom.</i>
	معلم: کتاب؟	<i>mo'alēm: ketāb?</i>
	شاگرد: مه کتاب دارم. کتابچه می خایم.	<i>šāgērd: ma ketāb dārom. ketābča mexāyom.</i>

Who participates in this conversation? Why are they communicating?

CHP 1. L 2. VOCABULARY PREPARATION



Learning Activity 7. Familiarize yourself with the useful phrases.

English	Transliteration	دري عاميانه	
What is your name?	<i>nām-ě tu čis</i>	نام تو چيس؟	۱
My name is _____.	<i>nām-ě ma _____ as</i>	نام مه _____ اس.	۲
Do you have any questions?	<i>sawāl dāren</i>	سوال دارين؟	۳
Yes, I have a question. No, I don't have question.	<i>āh ma sawāl dārom ne ma sawāl nadārom</i>	آه مه سوال دارم. نی مه سوال نه دارم.	۴
Repeat.	<i>těkrār konen</i>	تکرار کنين.	۵
Raise your hand.	<i>dast-ě xoda balan konen</i>	دست خوده بلن کنين.	۶
Stand up.	<i>ěstād šawen</i>	استاد شوين.	۷
Sit down.	<i>bešinen</i>	بيشينين	۸
Did you understand?	<i>āyā fāmiden</i>	آيا فاميدين؟	۹
Yes, I understood. No, I did not understand.	<i>āh ma fāmidom. ne ma na fāmidom.</i>	آه مه فاميدم. نی مه نه فاميدم.	۱۰
Listen! Please listen!	<i>gōš bigiren lotfan goš bigiren</i>	گوش بيگيرين. لطفاً گوش بيگيرين.	۱۱
Work with a partner.	<i>bā šarik-ě tāt kār konen.</i>	با شريك تان کار کنين.	۱۲
Complete this activity.	<i>i tamrin-a xalās konen.</i>	ای تمرينه (تمرين را) خلاص کنين.	۱۳
homework	<i>kār-ě xānagi / wazifa-ě xānagi</i>	کار خانه گی / وظیفه خانه گی	۱۴
Complete your homework	<i>kār-ě xānagi-ě tāt-a xalās konen.</i>	کار خانگی تانه (تان را) خلاص کنين.	۱۵
Write on the board	<i>ruy taxta nawěšta konen.</i>	روی تخته نوشته کنين.	۱۶
Read this/I read	<i>i-ra boxānen.</i>	ایره (این را) بخانين.	۱۷
Who knows?	<i>ki me fāma?</i>	کی می فامه؟	۱۸
I know.	<i>ma me fāmom.</i>	مه می فامم.	۱۹
I want _____.	<i>ma _____ mexāyom.</i>	مه _____ می خایم.	۲۰
I have _____.	<i>ma _____ dārom.</i>	مه _____ دارم.	۲۱

Language and Culture Note 1.

Tanwin

You may have noticed that the word *lotfan* is written in the Dari alphabet in an irregular way: لطفاً. The end of the word contains the *harf alēf* with an extra symbol at the top—two parallel dashes called تنوين (*tanwin*). This special ending combines with *alēf* to make the sound *-an*. This special combination was borrowed from Arabic and is only found as a suffix on select adverbs:

Derived Adverb with *Tanwin* Suffix

لطفاً
*lotf***an** kindly, please

نسبتاً
*něsbat***an** relatively

عميقاً
*'amiq***an** deeply

تقريباً
*taqrib***an** approximately

Noun or Adjective

لطف
lotf kindness

نسبت
něsbat ratio

عميق
'amiq deep

تقريب
taqrib approximation



Learning Activity 8. Match each colloquial phrase/sentence with its equivalent in English.

My name is _____.	نام مه _____ اس.
What is your name?	نام تو چیس؟
Please sit down!	لطفاً بیشینین!
I did not understand.	مه نه فامیدم.
Who knows?	کی می فامه؟
Work with a partner.	با رفیق تان کار کنین.
Please listen!	لطفاً گوش بیگیرین!
I have a question.	مه سوال دارم.
Repeat!	تکرار کنین!
Stand up!	ایستاد شوین!



Learning Activity 9. Listen and read along to the prompts below, and respond appropriately.

For example, if the teacher/audio says, *open your books*, you open your books, or if the prompt asks your name, you say your name.

دست خوده بلند کنین!	۱
ایستاد شوین.	۲
نام تو چیس؟	۳
گوش بیگیرین.	۴
نوشته کنین؟	۵
ایا شما فامیدین؟	۶
ایا شما سوال دارین؟	۷

 **Learning Activity 10.** You have now been introduced to common phrases used in the classroom. Some of these phrases are imperatives, meaning that they are used to give orders or instructions. Other phrases are information questions and answers, whose purpose is to exchange information. Based on this understanding, sort the following colloquial expressions into the correct column below. For example, the first phrase, ‘*nām-ě tu čist?*’ belongs in the exchanging information column.

مه سوال دارم. نی، مه سوال نه دارم. با شریک خود کار کنین . ای تمرین نه خلاص کنین . کی می فامه؟	نام تو چیس؟ ایا شما سوال دارین؟ نام مه — اس. نوشته کنین . گوش بیگیرین.
---	--

Imperatives	Exchanging Information
	نام تو چیس؟



Learning Activity 11. Write a simple description/list in Dari of what you see and recognize in the following pictures.



Learning Activity 12. Role-Play: First, fill in the blanks in the colloquial dialogue below with the correct words or phrases. Then, with a partner, role play the following conversation and substitute the appropriate information, as necessary.

معلم: السلام عليكم.

شاگرد: _____.

معلم: نام _____ چیس؟

شاگرد: نام مه _____ اس.

معلم: سوال _____ ؟

شاگرد: نی، _____ سوال _____ . _____ فامیدم.

CHP 1. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can recognize some basic classroom words and phrases.	
2.	I can ask simple questions using memorized and rehearsed phrases.	
3.	I can write simple words and phrases.	
4.	I can read simple words and phrases.	

CHP 1. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Become familiar with the *Dari alphabet and survival phrases*.
- Become familiar with how native speakers communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically the *Dari alphabet and survival phrases*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Become familiar with how native speakers present information on both very familiar and everyday topics, specifically the *Dari alphabet and survival phrases*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.
- Become familiar with cultural products and practices, specifically the *Dari alphabet and survival phrases*, to help me understand perspectives.
- Become familiar with how native speakers interact at a survival level in some familiar everyday contexts, specifically when using the *Dari alphabet and survival phrases*.

CHP 1. VOCABULARY

English	Transliteration	دري عاميانه
hi/hello	<i>salām 'alekom</i>	السلام عليكم
hi/hello (the response)	<i>wa 'alekom salām</i>	و عليكم السلام
question	<i>sawāl</i>	سوال
student	<i>šāgērd / mota'alam</i>	شاگرد / متعلم
teacher	<i>mo'alem</i>	معلم
table	<i>mez</i>	ميز
chair	<i>čawki</i>	چوکی
book	<i>kētāb</i>	کتاب
notebook	<i>kētābča</i>	کتابچه
pen	<i>qalam</i>	قلم
this	<i>in</i>	این
that	<i>ān</i>	آن
is	<i>as</i>	اس
board	<i>taxta</i>	تخته

CHAPTER TWO

فصل دوم

MEETING AND GREETING

معرفت و احوال پرسی



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

Chapter Objectives

- Display emerging ability to identify the general topic and basic information on both very familiar and everyday contexts about *meeting and greeting* people in Afghanistan by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

B. Interpersonal Mode: I can communicate in spontaneous spoken, written or conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Display emerging ability to communicate in spontaneous spoken or written conversations on both very familiar and everyday contexts such as Afghan *meeting and greeting* customs, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken or written language.

Chapter Objectives

- Display emerging ability to present information on both very familiar and everyday topics such as about *meeting and greeting* people in Afghanistan using a variety of practiced or memorized words, phrases, and simple sentences through spoken or written language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact: I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Display emerging ability to identify how language is used when *meeting and greeting* people taking into account Afghan cultural norms and practices.
- Display emerging ability to interact at a survival level in some familiar everyday contexts.

LESSON 1

درس اول

INTRODUCE YOURSELF

خود معرفی کو

CHP 2. L 1. ESSENTIAL QUESTIONS

- How do Dari speakers introduce themselves?



مریم مزاری
(بلخ)
Maryam Mazaree



غلام جبار علیپور
(هرات)
Ghلام Jabar Alipoor



احمد پرویز عباسی
(کابل)
Ahmad Wali Abassee

Look at the pictures and discuss the following questions with a partner. Write down the main points on a piece of paper.

- Does the picture tell you anything?
- How do customs of self and mutual introduction vary across cultures, and how do these customs influence interpersonal interactions and social dynamics?

CHP 2. L 1. FOCUS OF THE LESSON

In this lesson, you will learn to greet someone and introduce yourself using colloquial Dari in a culturally appropriate manner. The second part of the lesson deals with standard Dari. The grammatical aspect of the lesson will focus on the present simple tense of the verb *to be*, personal pronouns, and possessive adjectives.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 2. L 1. Lesson Learning Checklist).

INTRODUCE YOURSELF

خود را معرفی کنید

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 2. L 1. INTRODUCTION



Learning Activity 1. Listen to how the following people introduce themselves. As you follow along with the text, think about the questions you may have. Also, pay attention to how the ending of (verb) the sentence's changes depending on who is doing the action. Circle the words/phrases that you do not understand.

۲.
السلام علیکم! نام مه احمد پرویز عباسی اس.
پدرم عبدلغفور عباسی اس. پدرکلانم اکرم خان
عباسی اس. مه ده کابل دوکاندار استم.



۱.
سلام! مه مریم مزاری استم. مه از
مزار شریف استم. مه زن خانه
استم. پدرم محمد احسان اس.



۳.
سلام علیکم، مه غلام جبار علیپور استم. مه شاگرد
مکتب استم و ده هرات زنده گی می کُلم.

Language and Culture Note 1.

Greeting

Greetings typically begin with *asalām 'alaykom* (السلام عليكم) or its shorter form *salām* (سلام). This phrase translates to "peace be upon you" and serves as the equivalent of "hello" or "hi" in English. Afghans often continue by inquiring about each other's health, work, family, and other relevant topics. Greetings hold significant value in conversations, as reflected in the common Dari saying *awal salām, ba'dan kalām* (اول سلام، بعداً کلام), which means "first greet, then converse."

Due to shared Islamic etiquette, many Muslims strive to be the first to greet with *salām* or *asalām 'alaykom*. The second person is expected to respond with *wa'alaykom salām* (و عليكم السلام).

Greetings convey a great deal about an individual within Afghan culture. A proper greeting can leave a lasting and positive impression on the recipient. Conversely, an inappropriate greeting that doesn't align with the conversation's context may be perceived as rude. This understanding becomes crucial for non-Afghans conducting business with Afghans. For instance, if the appropriate language register isn't used when communicating with an elderly or high-ranking government official, Afghans may not cooperate, perceiving the other party as arrogant.

Common Phrases. At times, it is common for Afghans to talk over one another and repeat the same questions multiple times:

Literal Meaning	Transliteration	دري
How are you?	<i>čėtor asti / šomā čėtor asten</i>	چطور استی؟ / شما چطور استین؟
How else?	<i>dėga čėtor asti</i>	دگه چطور استی؟
Are you fine?	<i>xub asti / šomā xub asten</i>	خوب استی؟ / شما خوب استین؟
What is the news? / What's up?	<i>či gapās</i>	چی گپاس؟
Are you well?	<i>jor asti</i>	جور استی؟
Well and fine?	<i>jor o tayār</i>	جور و تیار؟



Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري	
single/unmarried	<i>mojarad</i>	مجرد	۱
student	<i>mota'alēm / šāgērd</i>	متعلم / شاگرد	۲
I	<i>ma / man</i>	مه / من	۳
I am	<i>astom / astam</i>	استم / استم	۴
of/from	<i>az</i>	از	۵
name	<i>nām / ěsm</i>	نام / اسم	۶
this	<i>i / ini / in</i>	ای / اینی / این	۷
that	<i>u / ān</i>	او / آن	۸
these	<i>inā / inhā</i>	اینا / اینها	۹
those	<i>wā / unā/ ānhā / išān</i>	وا / اونا / آنها / ایشان	۱۰
is	<i>as / ast</i>	اس / است	۱۱
shopkeeper	<i>dukāndār / dokāndār</i>	دوکاندار / دکاندار	۱۲
school	<i>maktab</i>	مکتب	۱۳
to live	<i>zēndagi kardan</i>	زنده گی کردن	۱۴
grandfather	<i>padar kalān</i>	پدرکلان	۱۵
father	<i>padar</i>	پدر	۱۶
housewife	<i>zan-ē xāna</i>	زن خانه	۱۷



Learning Activity 3. Match the meanings of the colloquial words and phrases.

single/unmarried	مجرد
student	شاگرد
my name	نام مه
is	اس
father	پدر
name	نام
I	من
shopkeeper	دوکاندار
school	مکتب
to live	زنده گی کردن



Learning Activity 4. Define the following Dari words.

student	شاگرد
father	پدر
name	نام
housewife	زن خانه
shopkeeper	دوکاندار
school	مکتب



Learning Activity 5. Listen again to CHP 2. L 1. INTRODUCTION at the beginning of the lesson and fill in the following chart in Dari with the required information:

Province	Last name	First name	Person
			۱
			۲
			۳

CHP 2. L 1. DIRECT INSTRUCTION

Personal Pronouns and the verb *To Be*

The main form/stem of the verb *to be* is (است / *ast*) which is conjugated according to a personal pronoun. Listen to the audio and pay attention to the pronunciation of personal pronouns and their corresponding to be verbs. The first table focuses on colloquial language and the second table demonstrates standard language.

A. Colloquial Dari

Personal Pronouns and Their Corresponding forms of the Verb *To Be*

English	Transliteration	To Be (Colloquial)	Personal Pronouns (Colloquial)
I am	<i>ma astom</i>	استم	مه
we are	<i>mā astem</i>	استيم	ما
you are (singular)	<i>tu asti</i>	استی	تو
you are (plural)	<i>šomā asten</i>	استين	شما
he/she/it is	<i>u as</i>	اس	او
they are	<i>wā / unā astan</i>	استن	وا / اونا

B. Standard Dari

English	Transliteration	To Be (Standard)	Personal Pronouns (Standard)
I am	<i>man astam</i>	استم	من
we are	<i>mā astem</i>	استيم	ما
you are (singular)	<i>tu asti</i>	استی	تو
you are (plural)	<i>šomā asted</i>	استيد	شما
he/she/it is	<i>u ast</i>	است	او
they are	<i>ānhā / ešān astand</i>	استند	آنها / ایشان

Note:

- The pronoun and *to be* verb stay the same for *we* and *you* (singular)
- Since the ending of a verb identifies a personal pronoun, the conjugated form of the verb *to be* is sufficient. In other words, a person can say (استم / *I am*) instead of (مه استم / *I am*)
- To make a statement negative, replace the first letter (ا) of *to be* verb with (ن+ی=نی) such as *I am* / مه استم becomes *I am not* / مه نیستم



Learning Activity 6. Now listen to the following audio and fill in the blanks with the personal pronouns that you hear:

۱ مه احمد استم. « شاگرد استم.

۲ او مریم اس. « زن خانه اس.

۳ « شاگرد استن.

۴ « دوکاندار استین.

۵ « علی، مریم و جبار استن.

Key:

۵	۴	۳	۲	۱
اینا	شما	اونا	او	مه



Learning Activity 7. Match each phrase with its English equivalent.

او نیس	he is not
مه استم	I am
ما استیم	we are
او نیس	she is not
آنها استن	they are
آنها نیستن	they are not
نیستم	I am not

C. Dari Circumpositions

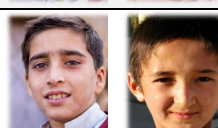
 Prepositions usually come after the subject and precede the indirect object of the sentence. Click on the audio button to hear their pronunciation. Remember that the first word is the colloquial form, and the second one (after the slash) is the standard form of it.

I am in the house.	مه ده خانه استم.	<i>da / dar</i>	in/into/at/inside	د / دَر
I am with Ahmad.	مه کتی احمد استم.	<i>kate / bā</i>	with	کتی / با
He is from Kabul.	او از کابل اس.	<i>az</i>	from/of	از

 kotobee



Learning Activity 8. Now write sentences about the people in the pictures, using a personal pronoun, the verb *to be*, and prepositions. You can refer to the reading in the Introduction for help.

	او « مزار شریف اس. » from	۱
	« جبار اس. جبار » « خانه اس. » he/in	۲
	« مریم و پرویز » . they/are	۳
	« غلام جبار و پرویز » . they/are	۴
	مه « افغانستان استم. » from	۵

Key:

او «از» مزار شریف اس.	۱
«او» جبار اس. جبار «ده» خانه اس.	۲
«وا» مریم و پرویز «اس».	۳
«اونا» غلام جبار و پرویز «استن» .	۴
مه «از» افغانستان استم .	۵

CHP 2. L 1. Language and Culture Note 2.

Naming Conventions

a) Complete Names

Traditionally, Afghan male names consist of three parts. The first part often signifies the person's Muslim identity. For example, Abdul means "servant" in Arabic. Other titles/names like Sayed or Meer may indicate a familial connection to Prophet Mohammad (PBUH). For instance, Sayed Mahmood or Meer Mahmood.

The third and final component is the person's family name. If the individual's last name is Aman, their complete name would be Sayed Mahmood Aman. People are commonly referred to by their "second" name, such as Mahmood.

Female Afghans typically use two-word names, such as Jamila Aman, with Jamila being the first name and Aman being the last name. Following marriage, an Afghan woman adopts her husband's last name.

D. Sentence Structure and Verb Agreement

Dari is written from right to left. The word order of a sentence in the simple present tense is:

Subject + Object/Complement + Verb which means that the verb is always placed at the end of a sentence.

اس.	شاگرد	غلام جبار
is	student	Ghulam Jabar
<i>verb</i>	<i>complement</i>	<i>subject</i>





Learning Activity 9. Read the following text and underline nouns and pronouns and circle the verb *to be*. The first one has been done for you. Colloquial Dari has been used.

مه احمد استم.

او مریم اس. او زن خانه اس.

ما شاگرد ها استیم.

پرویز دوکاندار اس. او از کابل اس.

آنها معلم ها استن.



Learning Activity 10. Arrange the following words in order to form sentences. The first one has already been completed for you. Colloquial Dari has been used.

Correct Sentence	Scrambled
مه احمد استم.	احمد / استم / مه / .
	شاگرد / او / اس.
	معلم / نیستم / مه.
	جبار / مجرد / اس.
	از / هرات / او / اس.
	کابلی / پرویز / اس.
	مجرد / مریم / نیس.

E. Questions and Answers

In Dari, there are two types of questions: 1) questions that elicit a yes/no response and 2) questions that seek information by utilizing interrogative words such as *who*, *what*, *where*, *when*, *why*, and *how*.

1. Questions that Require Yes/No Answers

No				Yes			
Colloquial		Standard		Colloquial		Standard	
<i>ne</i>	نی	<i>na</i>	نه	<i>ā</i>	آه	<i>bale</i>	بلی
		<i>naxer</i>	نخیر				

These questions can be formed in two ways. The first and most common method is by using rising and falling intonation, while maintaining the same sentence structure. The second approach is to add the word "آیا" at the beginning of the sentence and a question mark at the end.



Learning Activity 11. Listen to the provided samples and follow along with the text in the Learning Activity below.

۱	شما از کابل استین؟	آ، مه از کابل استم. نی، مه از کابل نیستم.
۲	آیا تو از کابل استی؟	آ، مه از کابل استم. نی، مه از کابل نیستم.
۳	او مریم اس؟	آ، او مریم اس.
۴	آیا او مریم اس؟	نی، او مریم نیس.

2. Questions that Request Information



These questions are formed by positioning the interrogative right after the subject and before the object in a sentence. Take a look at the examples below and listen to the audio to grasp how a native speaker constructs a question. Colloquial Dari has been used.

What is it?	ای چیس؟ ای چی اس؟	what	<i>či</i>	چی
Who is he?	او کیس؟ او کی اس؟	who	<i>ki</i>	کی
How are you?	تو چطور استی؟	how	<i>čətor</i>	چطور
Where (literally: from which place) are you from?	شما از کجا استین؟	from where	<i>az kujā</i>	از کجا
Where is your house?	خانه اونا کجا اس؟ خانه اوا کجاس؟	where	<i>kujā</i>	کجا
How many books are there?	ده مکتب چند شاگرد اس؟	how many/much	<i>čan / čəqa / čə qadar</i>	چن / چقه / چه قدر

Grammar Note: In Dari, unlike English, the object in a sentence remains in its singular form even when the subject pronoun is plural. For instance, while in English we say "they are teachers" and add an "s" to "teacher" because of the plural pronoun "they," Dari uses the equivalent of "teacher" in its singular form, irrespective of the plural subject pronoun. See below.

English	Correct	Incorrect
Five students are in class.	پنج شاگرد ده صنف اس.	پنج شاگردان ده صنف استن.
Two cars are on the road.	دو موتر ده سرک اس.	دو موترها ده سرک استن.

Language and Culture Note 3.

Naming Conventions

b) Nicknames

In nuclear and extended families, kinship terms are usually used to refer to someone. For instance, *lālā* (لالا) refers to elder brother.

Other terms include *bābā* (بابا) "grandpa," *mādar* (مادر) "mother," *kākā/māmā* (کاکا/ماما) "uncle," etc. Using nicknames to refer to someone does not necessarily show a consanguineal relationship.



Learning Activity 12. Match the questions with their appropriate answers. Colloquial Dari has been used.

چطور استی؟	مه خوب اسْتُم.
معلم ما کجاس / کجا اس؟	ده مکتب
اونا از کجا استن؟	از کابل
این چه اس؟	کتابچه
او کی اس؟	او انجلا اس.



Learning Activity 13. Using the appropriate interrogative/question words, complete the phrases below to form questions that correspond to the given answers. Colloquial Dari has been used.

۱	تو « » استی؟
۲	ملالی « » اس؟
۳	شما « » استین؟
۴	این « » اس؟
۵	ونا « » استن؟

Key:

۵	۴	۳	۲	۱
از کجا	چه	چطور	کجا	چطور



Learning Activity 14. Work with a partner and write a list of questions you might ask when meeting someone. Use colloquial language.

دری	
	۱
	۲
	۳
	۴
	۵

INTRODUCE YOURSELF

خود را معرفی کنید

II. STANDARD LANGUAGE

۲. زبان رسمی



Learning Activity 15. Listen to the standard form of the monologues below and pay attention to the standard pronunciations of nouns and verbs.

۲.
السلام علیکم! نام من احمد پرویز عباسی است.
پدرم عبدالغفور عباسی است. پدرکلانم اکرم خان
عباسی است. من در کابل دکاندار استم.



۱.
سلام! من مریم مزاری استم.
من از مزار شریف
استم. من خانم خانه استم.
پدرم محمد احسان مزاری
است.



۳.
من غلام جبار علیپور استم. من شاگرد مکتب استم. من مجرد
استم و در هرات زنده گی می کنم.



Learning Activity 16. Work with a partner or alone. Match the standard and colloquial forms of the words.

Colloquial	Standard
سلام	السلام عليكم
مه	من
استم	استم
اس	است
دوکاندار	دکاندار
می کتم	می کتم
نیس	نیست
نیستم	نیستم
استن	استند



CHP 2. L 1. UNDERSTANDING THE READING



Learning Activity 17. Now read the monologues yourself (Learning Activity 15) and choose whether the following statements are true (T) or false (F). Write غ for false and ص for true statements.

Statement جمله	True صحیح / False غلط
1. Ahmad Parwiz is a student.	غ
2. Akram Khan is a shopkeeper.	غ
3. Maryam is from Mazar-e-Sharif.	ص
4. Ghulam Jabar is from Kabul.	غ
5. Maryam is a housewife.	ص
6. Maryam is a student.	غ
7. Ghulam Jabar is married.	غ
8. Pawaiz's last name is Abaasee.	ص
9. Mohammad Ehsan is Jabar's father.	غ
10. Mayam is originally from Balkh province.	ص

CHP 2. L 1. APPLYING KNOWLEDGE



Learning Activity 18. Now read the section about Maryam, Parwaiz, and Jabar in the Introduction (Learning Activity 1) on the previous page by yourself and complete the biographical information for each person. If any information is missing, leave the box empty.

	نام:	مریم	۱
	نام پدر:		
	وظیفه:		
	آدرس:		
	حالت مدنی:		

* Marital Status (حالت مدنی)

	نام:	پرویز	۲
	نام پدر:		
	وظیفه:		
	آدرس:		
	حالت مدنی:		

	نام:	جبار	۳
	نام پدر:		
	وظیفه:		
	آدرس:		
	حالت مدنی:		



Learning Activity 19. In your own words, write a short introduction of yourself. Make sure to use standard Dari.

CHP 2. L 1. ANALYZING



Learning Activity 20. Find an example of a passport application in your country to use as a reference, and then compare it to the application shown below. With a partner, compare the information found on both documents.



Learning Activity 21. Use the following chart to identify at least five similarities and five differences between passport applications from Afghanistan and your own country.

Similarities		Differences
1.		
2.		
3.		
4.		
5.		



Islamic Republic of Afghanistan

جمهوری اسلامی افغانستان

Passport Application Form

فورمه درخواست پاسپورت

Personal Details	شهرت مکمل
Title:	لقب:
Family Name:	اسم خانوادگی:
Given Names:	اسم:
Father's Full Name:	اسم مکمل پدر:
Grandfather's Full Name:	اسم مکمل پدرکلان:
Date of Birth (Gregorian): DD / MMM / YYYY	تاریخ تولد (هجری شمسی): روز / ماه / سال
Place of Birth details:	جزئیات محل تولد
- Country:	- مملکت:
- Province / State:	- ولایت:
- District / Suburb:	- ولسوالی/ ناحیه:
- Village:	- قریه:
Marital Status: ☐ Single ☐ Engaged ☐ Married ☐ Separated ☐ Widow / Widower ☐ Divorced	حالت مدنی: ☐ نامزد ☐ مجرد ☐ متاهل ☐ جدا شده ☐ طلاق شده
Gender: ☐ Female ☐ Male ☐ Unknown	جنس: ☐ مونث ☐ مذکر ☐ نامعلوم
Child: (Under 18 Years) ☐ Yes ☐ No	طفل: (زیر سن 18) ☐ بلی ☐ نی
Country of Residence:	مملکت محل اقامت:
Other Nationalities:	تابعیت های دیگر:
Height (cm):	قد (به سانتی متر):
Hair Colour: ☐ Black ☐ Blonde ☐ Brown ☐ Red ☐ Grey ☐ Brunette	رنگ مو: ☐ سیاه ☐ زرد ☐ خرمایی ☐ سرخ ☐ سفید ☐ مشکی
Eye colour: ☐ Blue ☐ Brown ☐ Green ☐ Grey ☐ Hazel ☐ Other	رنگ چشم: ☐ آبی ☐ خرمایی ☐ سبز ☐ خاکستری ☐ فندقی ☐ دیگر
Other Distinguishing Marks:	علامت فارقه دیگر:
Contact Details	جزئیات تماس:
Current Address:	آدرس فعلی:
Previous Address:	آدرس قبلی:
Email Address:	پست برقی:
Mobile: Work Tel:	تلفون همراه: تلفون محل کار:
Home Tel: Fax:	تلفون منزل: فکس:
Employment Details	جزئیات وظیفه
Occupation:	شغل:
Employer:	کارفرما:
Employers Address:	آدرس کارفرما:

CHP 2. L 1. EVALUATING

Learning Activity 22. In English, describe the significant differences in the information reported on an Afghan passport application and the application in your own country. Explain why you think those differences exist. For example, which family members are mentioned in each document, and what does this tell us about the societies that they belong to?"

CHP 2. L 1. CREATING



Learning Activity 23. Based on what you have learned and acquired so far, create a list of at least five simple questions you can use to collect biographical data on a person you do not know. You can use colloquial or standard language. Look at the example and use the words in the word bank.

شماره	تلفون	اس	خانم	شوهر	تو استی	تو	کجا	چه	شما
number	telephone	is	wife	husband	you are	you (singular)	where	what	your

شما از کجا استید؟	۱
	۲
	۳
	۴
	۵
	۶

Language and Culture Note 4.

Naming Conventions

c) Naming a Child

Usually, a child is officially given a name on the third day of his or her birth. Until then, the child is called by a substitute name. After whispering *Alāhu akbar* (الله اكبر) ‘God is great’ into the child’s ear, the child’s elder paternal uncle (كাকা) or a religious leader, *molā* (ملا), names the infant.

CHP 2. L 1. CRITICAL THINKING



Learning Activity 24. Research on the internet, or just brainstorm with your partner, about the possible reasons for naming a child after birth, as opposed to before. Write your findings in the following space:



Learning Activity 25. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

متل دری

DARI PROVERB

اول سلام بعداً کلام

Transliteration: *awal salām ba'dan kalām*

Literal: First greetings, then conversation.

Meaning: The proverb emphasizes the importance of starting any conversation or interaction with a greeting before diving into the main topic of discussion. It signifies the value of politeness, respect, and following social customs.

This expression can be used in various contexts to remind individuals of the significance of adhering to cultural norms and etiquettes when initiating conversations. It is a nod to the social customs in many parts of the world, especially in places where Dari is spoken, that prioritize beginning interactions with a greeting as a sign of respect. The proverb captures the essence of prioritizing manners and courtesy.

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CHP 2. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can recognize greetings and introduction-related words and phrases.	
2.	I can explain how Afghans introduce themselves.	
3.	I can explain naming conventions based on Afghan culture.	
4.	I can introduce myself to someone and ask a few relevant questions.	
5.	I can read and comprehend a short and simple Dari text.	
6.	I can say a Dari proverb and explain its meaning.	

LESSON 2

درس دوم

GREET SOMEONE

احوال پرسى

CHP 2. L 2. ESSENTIAL QUESTIONS

- What does it mean to be polite in Afghan culture?



Look at the picture and discuss the following questions:

- What is the person doing?
- What does his gesture mean?
- Can you think of a similar gesture with identical meaning in your native culture?

CHP 2. L 2. FOCUS OF THE LESSON

In this lesson, you will be able to properly greet a Dari speaker and ask culturally appropriate questions using colloquial Dari. The second part of the lesson deals with standard language. The grammatical aspect of the lesson will focus on how possessive adjectives function in the Dari language.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 2. L 2. Lesson Learning Checklist).

GREET SOMEONE

احوال پرسى

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 2. L 2. INTRODUCTION

- 🎧 **Learning Activity 1.** As you listen to the exchange, think about practices that may not be acceptable when greeting a Dari speaker in Afghanistan. Write down some notes. Also, pay attention to the subject-verb agreement based on the pronouns. Write down any words or phrases that you don't understand.



Colloquial Dari

انجلا: سلام ښایسته جاني! څنگه یی؟
ښایسته: ښه، مریم ښه، تپه پورکړه ایستی ښایسته جاني؟
انجلا: زه هم ښه یم.
سقر: ښه، ښه، انجلا جان. تو چطور استی؟
ښایسته: هو، د خدای په فضل، ټول ښه دي.
انجلا: ښه، ښه، پورکړه او ښه، خوشاله سوم.
د اخلاقی هیلین خوب اس؟
ښایسته: ښه، الله مو مل سه.
مریم: آه، به فضل خدا. همه یشان / گلیشان خوب استن.
انجلا: خو، از دیدنیت خوشال شدم. خدا حافظ.
مریم: بامان خدا.

Note: خو *xō* (well) is the short form of خوب *xūb* which is used in colloquial conversation.

Language and Culture Note 1.

Basic Etiquette – Greetings

There are many unwritten codes that are deeply rooted in local culture and traditions and guide people's daily practices. In Afghanistan, men hug and shake hands with their male peers, while women hug and kiss cheeks with their female peers. The proper way for an Afghan to greet a member of the opposite gender is to place their right hand on their chest, lower their gaze, and say السلام عليكم / *asalām 'alaykom* (Arabic for 'peace be upon you'). It is culturally inappropriate for a man to look a woman directly in the eyes, unless they belong to the same family and women are likewise expected to lower their gaze with initiating a greeting with an unfamiliar man.

When greeting someone older than you, it is best to use standard forms of address (for example, شما چطور استین / *šomā četōr asten*). Additionally, Dari speakers use kinship terms such as خواهر / *xāhar* or همشیره / *hamšīra* (sister) to address young girls or women of the same age, مادر جان / *mādar jān* ('dear' mother) or خاله جان / *xāla jān* ('dear' aunt) for older women, برادر / *brādar* (brother) for younger men or men of the same age, and کاکا / *kākā* (uncle) or پدر / *padar* (father) for older men. For example, a male taxi driver may greet a female passenger as follows:

خواهر جان، چطور استین؟

xāhar jān, četōr asten?

Using kinship terms in this way does not mean that there is a relationship between individuals. Additionally, the word جان / *jān* ('dear') is often added after the kinship term as a sign of respect.

Sometimes the suffix -ak (ک) is added to create diminutive forms used to address younger siblings or other children, such as برادرک / *brādarak* (little brother) or خواهرک / *xāharak* (little sister).

 **Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري	
Well!	<i>xō / xūb</i>	خو / خوب	۱
thanks/ thank you	<i>tašakor</i>	تشکر	۲
child	<i>awlād / tefl</i>	اولاد / طفل	۳
all	<i>hama</i>	همه	۴
by the grace of God	<i>ba fazl-ē xudā</i>	به فضل خدا	۵
pleased to meet you	<i>az dīdanet xušāl šodom / az dīdanet xušhāl šodam</i>	از دیدنِ خوشال شدم. / از دیدنِ تان خوشحال شدم.	۶
here	<i>īnja / īnjā</i>	اینجا / اینجا	۷
What do you do?	<i>či mī konīn / če mī konīd</i>	چی می کنین؟ / چه می کنید؟	۸
God be with you.	<i>xodā hāfez</i>	خدا حافظ	۹
God be with you.	<i>bāmān-ē xudā / ba amān- ē xudā</i>	بامان خدا / به امان خدا	۱۰
people	<i>mardom</i>	مردم	۱۱
help	<i>kūmak / komak</i>	کومک / کمک	۱۲
success	<i>mawfaqyat</i>	موفقیت	۱۳
I want	<i>mī xāyam / mī xwāham</i>	می خایم / می خواهم	۱۴
this/these	<i>ī / īn</i>	ای / این	۱۵
that/those	<i>ū / ān / ānhā</i>	او / آن / آنها	۱۶



Learning Activity 3. Match the meanings of the colloquial words and phrases.

child	اولاد
by the grace of God	به فضل خدا
thanks/ thank you	تشکر
all of us	هم ما
What do you do?	چی می کنی؟
Pleased to meet you.	از دیدن تان خوشال شدم.
God be with you.	بامان خدا.
I want	می خواهم.



Learning Activity 4. Listen again to the conversation at the beginning of the lesson and answer the following questions using colloquial Dari.

Question	دري
Do the speakers already know each other?	آه
Who has children?	مریم
What is the first speaker's name?	انجلا
Does Angela have any children?	نی



Learning Activity 5. Define the words. Colloquial Dari has been used:

how	چطۇر	1
fine, well	خوب	2
thanks/ thank you	تشكر	3
child	اولاد	4
you all	هم یتان	5
people	مردم	6
help	كومك	7

CHP 2. L 2. DIRECT INSTRUCTION

A. Possession Through Ėzāfa

There are two ways to show possession in Dari. The first way is to use the *Ėzāfa* construct which connects a noun to either another noun or the subject pronoun to which it belongs. See the table below to analyze this construct using the word ‘father’. Remember that *h* sounds in the middle of words are not always pronounced in colloquial speech.

English	Colloquial		Standard
my father	پدرِ مه <i>padar-Ė ma</i>		پدرِ من <i>padar-Ė man</i>
our father	پدرِ ما <i>padar-Ė mā</i>		پدرِ ما <i>padar-Ė mā</i>
your (singular) father	پدرِ تو <i>padar-Ė tu</i>		پدرِ تو <i>padar-Ė tu</i>
your (plural) father	پدرِ شما <i>padar-Ė šomā</i>		پدرِ شما <i>padar-Ė šomā</i>
her/his father	near	پدرِ از ای <i>padar-Ė az*-ī</i>	پدرِ او <i>padar-Ė ū</i>
	far	پدرِ از او <i>padar-Ė az*-ū</i>	
their father	near	پدرِ از یا/اینها <i>padar-ez*-yā / īn(h)ā</i>	پدرِ آنها/ایشان <i>padar-Ė ānhā / ēšān</i>
	far	پدرِ از و/اونها <i>padar-ez*-wā / ūn(h)ā</i>	
the doctor’s father	پدرِ داکتر <i>padar-Ė dāktar</i>		پدرِ داکتر <i>padar-Ė dāktar</i>
Farhad’s father	پدرِ فرهاد <i>padar-Ė farhād</i>		پدرِ فرهاد <i>padar-Ė farhād</i>

* Another way is the use of the preposition 'of' to express possessive pronouns in colloquial Dari.

Note:

- When a word ends with alef and waw, the *Ėzāfa* sound is represented by the letter yay (). See below:

Ahamad’s foot	پای احمد
bad smell	بوی بد

- Certain vowels undergo vowel change when the possessive suffix is added. See below:

English	Colloquial		Standard
your father/grandfather	<i>bibit</i>	بابیت	بابه ات
your grandchild	<i>nawāset</i>	نواسیت	نواسه ات
your son	<i>bačem</i>	بچیم	بچه ام
four father	<i>padait</i>	پدریت	پدرت



Learning Activity 6. Before we look at the second way to show possession in Dari, let's practice using subject pronouns with *ēzāfa*. Fill in the blanks with the Dari phrases indicated in parentheses to complete each sentence.

۱ او » « اس.
my father

۲ مکتب » « کجاس؟
your school

۳ » « د خانه اس.
their mother

۴ » « شاگرد اس.
Her brother

۵ » « معلم نیس؟
Ahmad's father

Key:

۵	۴	۳	۲	۱
پدر احمد	بیادر از ای / بیادر از او	مادر از یا / مادر اینها / مادر از وا / مادر اونها	مکتب تو / مکتب شما	پدر مه

B. Possessive Suffixes

In addition to the use of *ēzāfa*, nouns can also be inflected with suffixes to show possession. Most of these suffixes are very similar in colloquial and standard Dari but pay special attention to the singular forms and the third person plural.

English	Colloquial	Standard
my ____ <i>my book</i>	مِ -em کتابم <i>kētābēm</i>	مِ -am کتابم <i>kētābam</i>
our ____ <i>our book</i>	ما -emā کتابما <i>kētābēmā</i>	مان -emān کتابمان <i>kētābēmān</i>
your (singular) ____ <i>your (singular) book</i>	تِ -et کتابت <i>kētābēt</i>	تِ -at کتابت <i>kētābat</i>
your (singular) ____ <i>your (plural) book</i>	تان -etān کتابتان <i>kētābētān</i>	تان -etān کتابتان <i>kētābētān</i>
his/her ____ <i>her/his book</i>	شِ -eš کتابش <i>kētābēš</i>	شِ -aš کتابش <i>kētābaš</i>
their ____ <i>their book</i>	شان -ešān کتابشان <i>kētābēšān</i>	شان -ešān کتابشان <i>kētābēšān</i>



Learning Activity 7. Fill in the blanks with the appropriate noun and possessive suffix to complete the colloquial sentences below.

۱ ای « اس . (his school)

۲ او « اس. (our school)

۳ « کجاس؟ (your father)

۴ « د کجا زنده گی می کنه؟ (their family)

۵ « زن خانه اس. (my mother)

Key:

۵	۴	۳	۲	۱
مادر م	فامیل شان	پدر ت	مکتب ما / مان	مکتبش / مکتب اش

Language and Culture Note 2.

Basic Etiquette – Greeting (Titles)

Afghans also use profession-based titles such as جنرال / *jēnrāl* (general), دگروال / *dagarwāl* (colonel), داکتر / *dāktar* (doctor), or انجنیر / *injēnīr* (engineer) to refer to an individual. To address a person using his or her current or former profession, or government or military position, Afghans usually use the person's profession followed by صایب / صاحب / *sā(h)ēb** (sir or madam) and then their last name, as in the examples below:

داکتر صاحب مریم

dāktar sā(h)ēb maryam

انجنیر صاحب مصطفی

injēnīr sā(h)ēb mostafā

دگروال صاحب یاسین

dagarwāl sā(h)ēb yāsīn

**remember, h sounds are often not pronounced in colloquial Dari, and can sometimes be omitted in informal writing*

CHP 2. L 2. CRITICAL THINKING



Learning Activity 8. Look at the pictures below and think about the following questions:

- What are the cultural practices featured in each image, and how do they differ?
- What does each gesture tell us about the relationship of the people shown in the pictures?



Discuss your ideas with a partner or write down some points below.

Language and Culture Note 3.

Basic Etiquette – Greeting (Pleasantries)

People in Afghanistan usually take a relatively long time to greet each other. They often inquire about each other's health, family, work, etc. before turning to the main objectives of the conversation. Therefore, it is essential to take time to engage in such pleasantries first before asking direct questions or communicating important information.

C. Numbers (شماره)



Learning Activity 9. Listen to the pronunciation of the following numbers. You can click on the audio button to hear the pronunciation of each number multiple times.

English	Transliteration	Word	Dari in Digits
0	<i>sěfr</i>	صِفر	۰
1	<i>yak</i>	یک	۱
2	<i>du</i>	دُو	۲
3	<i>sě</i>	سه	۳
4	<i>čār / čahār</i>	چار / چَهار	۴
5	<i>pañj</i>	پَنج	۵
6	<i>šaš</i>	شَش	۶
7	<i>haft</i>	هفت	۷
8	<i>hašt</i>	هَشْت	۸
9	<i>noh</i>	نُه	۹
10	<i>da(h)</i>	ده	۱۰



Learning Activity 10. Exchange your phone number (شماره تلفون) with a partner, using the exchange below as a guide.

Note: Afghans often list their phone number in single and double digits; for example, they may say 78-721-3240 as seventy-eight, seventy-two, one, thirty-two forty. For this activity, however, use single digits.



Learning Activity 11. Use a sheet to create a phone directory of your classmates' phone numbers.

شماره تلفون Phone Number	نام Name

D. Countries and Nationalities



Learning Activity 12. Use the space below to make a list of Afghanistan's neighboring countries in Dari that you know. Write as many as you can.

_____ .2	_____ .1
_____ .4	_____ .3
_____ .6	_____ .5



Language and Culture Note 4.

Afghanistan's Neighboring Countries

Afghanistan's neighboring countries play a very important role in the culture and daily life of many Afghans. As Afghanistan is a landlocked country, all trade with and movement to and from the rest of the world must go through its neighbors, and consequently, Afghanistan's long borders with Pakistan, Iran, Tajikistan, Uzbekistan, Turkmenistan, and China are best understood as doors rather than walls.

Many ethnic communities in Afghanistan have close kinship, cultural, and economic ties across international borders; just as many Dari speakers identify with and participate in the wider Persian cultural sphere that includes Iran and Tajikistan, so too do many Pashtun, Uzbek, and Turkmen communities in Afghanistan maintain connections with Pakistan, Uzbekistan, and Turkmenistan, respectively.

In addition to the deep historical ties between Afghans and communities living in neighboring countries, there is also a very significant Afghan diaspora living as refugees and economic migrants throughout the region. Many Afghans today have spent some time living in Iran or Pakistan, and as a result, not only has Iranian, Pakistani and Indian fashion, music, and cinema become very popular in Afghanistan, but Hindi and Urdu are also widely understood among a large portion of Afghans.

E. How to Talk about Nationalities

In English, demonyms (the noun or adjective that denotes which country a person is from) have many different endings; a person from Germany is German, a person from China is Chinese, and a person from Britain is British. In Dari, most demonyms are predictable.

In Dari, countries whose names end with a **consonant** form their demonym by adding *ye* / ی to the country's name. Add *hā* / ها at the end of singular demonym to form its plural form.

Note: The standard way to form the plural of nouns that end with a vowel (ی) is to add (ان) at the end of the word. However, the use of *hā* / ها is more common. For example, it is common to hear *pākēstānihā* / پاکستانی ها rather than *pākēstāniān* / پاکستانیان.

ملیت (جمع) Nationality (Plural)	ملیت (مفرد) Nationality - Singular	کشور Country Names Ending in Consonant
پاکستانی ها	پاکستانی	پاکستان
بنگلہ دیشی ها	بنگلہ دیشی	بنگلہ دیش
برزیلی ها	برزیلی	برزیل
جاپانی ها	جاپانی	جاپان

Countries whose names end with ā / ا form their demonym by adding double *ye* / یی to the name of the country. Use *hā* / ها at the end of nationality to form its plural form. See below:

ملیت (جمع) Nationality (Plural)	ملیت (مفرد) Nationality - Singular	کشور Country Names Ending in Vowel
امریکایی ها	امریکایی	امریکا
سومالیایی ها	سومالیایی	سومالیا
کانادایی ها	کانادایی	کانادا
آسترالیایی ها	آسترالیایی	آسترالیا

Note: There are exceptions to this rule, such as the words used to refer to citizens of Afghanistan and Russia. Look at the examples below:

ملیت (جمع) Nationality (Plural)	ملیت (مفرد) Nationality - Singular	کشور Country
افغانان	افغان	افغانستان
روس ها	روسی	روسیه
فرانسویان	فرانسوی	فرانسه

Note: In colloquial language, Dari speakers do not pronounce the *h/ه* sound in the plural form. For example: 'Pakistanis' is pronounced as *pākēstāniā* (پاکستانی). This applies to all other nationalities as well.



Learning Activity 13. Write sentences describing where each person is from using their corresponding demonym.

ملیت Nationality	کشور Country	
یونانی	Greece	یونان
آلمانی	Germany	آلمان
پرتغالی	Portugal	پرتغال
چینی	China	چین
آذربایجانی	Azerbaijan	آذربایجان
ایتالیایی	Italy	ایتالیا
اندونزیایی	Indonesia	اندونزی



Learning Activity 14. Write sentences about where a person is from using the information provided. The first one has been completed for you.

1	Ahmad/Pakistan	احمد از پاکستان است. او پاکستانی است.
2	Lee/Japan	
3	Zainab/Iran	
4	Osman/Azerbaijan	
5	Angela/Brazil	

GREET SOMEONE

احوال پرسى

II. STANDARD LANGUAGE

۲. زبان رسمى



Learning Activity 15. Listen to the standard Dari conversation below and pay close attention to how the pronunciation of certain nouns and the conjugation of verb endings indicates use of standard speech.



Standard Dari

انجلا: سلام مريم جان، چطور استيد؟

مريم: من خوب استم، انجلا جان. شما چطور استيد؟

انجلا: من هم خوب استم. اطفال تان خوب استند؟

مريم: بلى، به فضل خدا. همه يشان خوب استند.

انجلا: خوب، از ديدن تان خوشحال شدم. خدا حافظ.

مريم: خدا حافظ.



Learning Activity 16. Work with a partner or alone. Write the colloquial form of the words in the left column.

Colloquial	Standard
سلام	السلام عليكم
مه	من
اسم	اسم
اس	است
اولاد	طفل
استين	استيد
نيسين	نيسيد
خوشال	خوشحال
نيسم	نيسم
اولادها	اطفال

CHP 2. L 2. UNDERSTANDING THE READING



Learning Activity 17. Now read the greeting conversation yourself and choose whether the following statements are true (T) or false (F). Write غ for false and ص for true statements.

انجلا: سلام مریم جان، چطور استید؟
 مریم: من خوب اسنم، انجلا جان. شما چطور استید؟
 انجلا: من هم خوب اسنم. اطفال تان خوب استند ؟
 مریم: بلی، به فضل خدا. همه یشان خوب استند.
 انجلا: خوب، از دیدن تان خوشحال شدم. خدا حافظ.
 مریم: خدا حافظ.

Statement جمله		True صحیح / False غلط
1.	The first speaker is Maryam.	غ
2.	Angela has children.	غ
3.	Maryam has children.	ص
4.	This conversation is about an upcoming party	غ
5.	The second speaker is a little bit sick.	غ

CHP 2. L 2. APPLYING KNOWLEDGE



Learning Activity 18. Interview a classmate. Greet the person appropriately and ask them about their basic biographical information such as name, country of origin, nationality, father's name, occupation, etc. Then write at least three short and simple sentences about your classmate below. Use standard language.:

دری	
	۱
	۲
	۳
	۴
	۵

CHP 2. L 2. ANALYZING



Learning Activity 19. Search for video clips from Afghan television, cinema, and social media that feature people of different genders, social positions, ages, and relationships greeting each other. Then, work with a partner or alone and compare and contrast how verbal and non-verbal messages are transmitted in the examples that you have found.



Learning Activity 20. Next, compare and contrast how verbal clues such as intonation, pronoun choice, and terms of endearment or respect, as well as non-verbal clues such as eye contact, facial expressions, gestures, and the distance between two individuals are used in your own culture(s) versus Afghan culture. How do these greetings change according to their gender, age, familial ties, and social status?

Greetings in Dari-Speaking Communities vs. Your Community

شبهات ها Similarities		تفاوت ها Differences
1.		
2.		
3.		
4.		
5.		

CHP 2. L 2. EVALUATING



Learning Activity 21. In the right column, identify important words or phrases used when greeting someone in Dari. Then, in the left column, explain in English what each word or phrase from the right column tell us about Afghan society and world view. Be sure to go into detail to analyze nuances such as the gender, age, and status of the people involved in the conversation, as well as how they know each other.

اهمیت Significance	جملات دری Dari Sentences

CHP 2. L 2. CREATING



Learning Activity 22. Imagine you are meeting with a high-ranking male government official. Based on what you have learned and acquired so far, brainstorm a list of at least five simple questions and phrases to use to introduce yourself appropriately and greet the official in standard Dari.

جملات دری Dari Sentences	
	۱
	۲
	۳
	۴
	۵



Learning Activity 23. Role-Play: Imagine you are at a professional academic or diplomatic conference and are part of the team tasked with greeting the Afghan delegation. One of the guests is a high-ranking government official named محمود غفاری, who is the head of the ministry of education. How will you greet him and welcome him to the conference? What title will you use when addressing him? What do you think he might say in response, and how will you answer him? In the box below, prepare a dialogue between you and the official, and practice reading it out loud. Then, with a classmate or alone, record your dialogue and send it to your instructor.

 2. Gov. Official			 1. You
		السلام علیکم، _____	

لطفاً	صاحب	هیئت	دارین	وعلیکم السلام	می خواهد	شما
-------	------	------	-------	---------------	----------	-----

Language and Culture Note 5.

Occupations in Afghanistan

In Afghanistan, it is crucial to have a connection (واسطه / *wāsēta*) in order to get a job. In other words, who you know can be just as important as how much you know. Therefore, even qualified people try to find a connection within a company or organization before applying for a job there.

The agriculture sector represents about 60 percent of total employment in Afghanistan, and therefore a significant portion of Afghans are farmers. In urban areas, however, people have a wide variety of different jobs.

It is important to note that there is a cultural perception that occupations are either high-prestige or low-prestige. High-prestige jobs include a high-ranking government employee, doctor (داکتر / *dāktar*), engineer (انجینر / *enjēnīr*), lawyer (وکیل / *wakīl*), teacher (معلم / *mo'alēm*), etc. There is also a stigma attached to some of what are considered low-prestige jobs such as porter (جوالی / *jawālī*), barber (سلمان / *salmān*), singer (آوازخوان / *āwāz xwān**), etc. For this reason, calling someone a doctor can be a sign of honor and respect, but calling someone a barber is considered offensive.

*in many words, the و in the combination خوا is not pronounced in colloquial Dari



Learning Activity 24. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB

Colloquial

اگه آسیای بابیت هم اس به نوبت اس.

Transliteration: *aga āsyā-ē bābēt ham as, ba nobat as.*

Standard

اگر آسیاب از پدرت هم است به نوبت است.

Transliteration: *agar āsyāb az padarēt ham ast, ba nobat ast.*

Literal: Even if it is your father's mill, you must wait for your turn.

Meaning: The proverb emphasizes fairness and equality. Even if you have privileges or connections (like the mill being owned by your father in this context), you should still wait your turn or follow the due process.

This proverb can be used in situations where someone might be trying to use their influence, connections, or privileges to get ahead or to get special treatment. It underscores the importance of abiding by the rules and norms of society and ensuring that everyone gets a fair chance.

CHP 2. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can greet a Dari speaker using appropriate language and gestures.	
2.	I can explain what practices are considered improper when greeting an older adult or member of the opposite gender.	
3.	I can differentiate between colloquial and standard words and phrases used for greeting.	
4.	I can give my phone number to a friend.	
5.	I can understand the basic idea of an introductory dialogue when I hear it.	
6.	I can explain the importance of the proverb at the end of the lesson and describe the context in which it will be used.	

CHP 2. PULLING IT ALL TOGETHER

In this section, you can provide evidence to demonstrate you have mastered the learning objectives of the chapter:

- Display emerging ability to identify the general topic and basic information on both very familiar and everyday contexts about *meeting and greeting* people in Afghanistan by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.
- Display emerging ability to communicate in spontaneous spoken or written conversations on both very familiar and everyday contexts such as Afghan *meeting and greeting* customs, using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Display emerging ability to present information on both very familiar and everyday topics such as about *meeting and greeting* people in Afghanistan using a variety of practiced or memorized words, phrases, and simple sentences through spoken or written language.
- Display emerging ability to identify how language is used when meeting and greeting people taking into account Afghan cultural norms and practices.
- Display emerging ability to interact at a survival level in some familiar everyday contexts.



Learning Activity 25. Interview a classmate or find a Dari-speaking friend or family member to interview and collect biographical information. Don't forget to greet the person appropriately and record their name, address, and occupation. This is a great opportunity to practice asking yes/no questions.

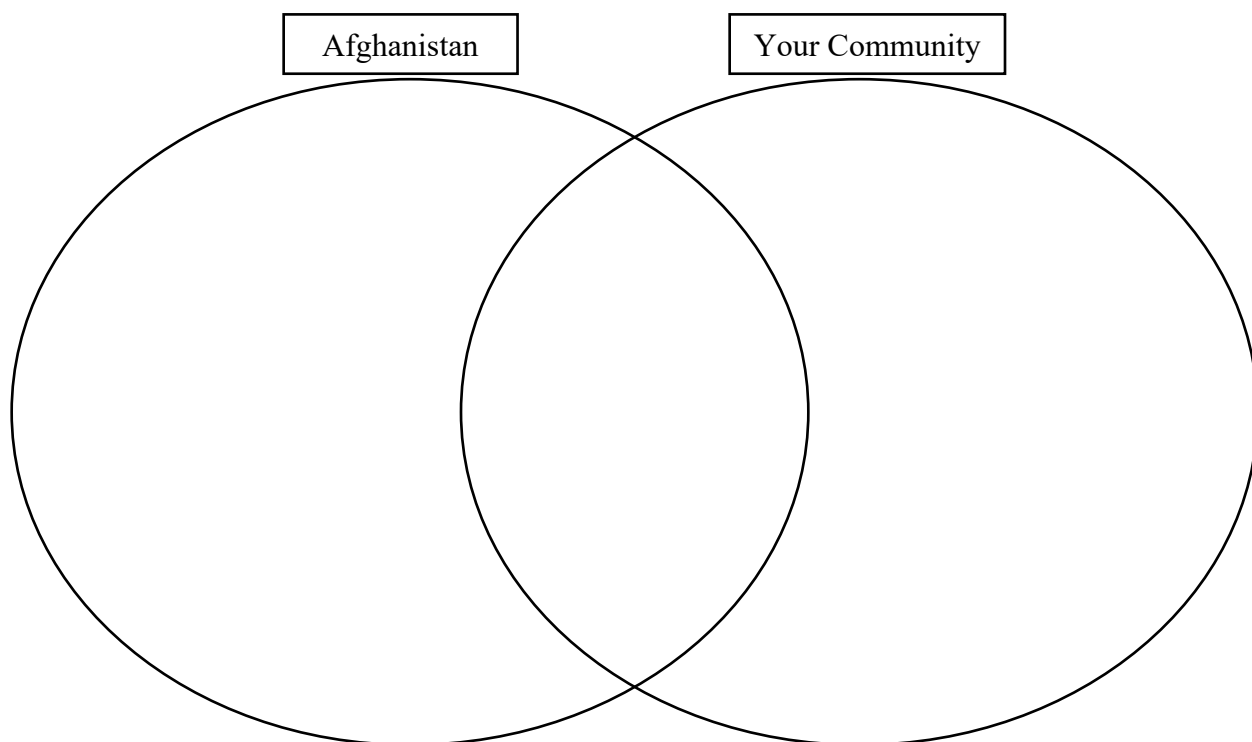


Learning Activity 26. Provide your findings of the person you interviewed in the box below. Be sure to write complete sentences. Follow the example:

Example مثال	او مريم است. مريم معلم مکتب است.
۱	
۲	
۳	
۴	
۵	
۶	
۷	
۸	
۹	
۱۰	



Learning Activity 27. Use the following Venn diagram to compare and contrast cultural practices related to greetings and introductions in Afghanistan and your community.



CHP 2. VOCABULARY

English	Transliteration	Dari
single/unmarried	<i>mojarad</i>	مجرد
student	<i>mota'alēm / šāgērd</i>	متعلم / شاگرد
I	<i>ma / man</i>	مه / من
I am	<i>astom / astam</i>	استم / استم
of/from	<i>az</i>	از
name	<i>nām / ěsm</i>	نام / اسم
this	<i>i / ini / in</i>	ای/اینی/ این
that	<i>u / ān</i>	او / آن
these	<i>inā / inhā</i>	اینها / اینها
those	<i>wā / unā / ānhā / išān</i>	وا/ اونا / آنها / ایشان
is	<i>as / ast</i>	اس / است
shopkeeper	<i>dukāndār / dokāndār</i>	دوکاندار / دکاندار
school	<i>maktab</i>	مکتب
to live	<i>zēndagi kardan</i>	زنده گی کردن
grandfather	<i>padar kalān</i>	پدرکلان
father	<i>padar</i>	پدر
housewife	<i>zan-ě xāna</i>	زن خانه
well	<i>xo / xub</i>	خو/ خوب
thanks/ thank you	<i>tašakor</i>	تشکر
child	<i>awlād / tēfl</i>	اولاد / طفل
all	<i>hama</i>	همه
by the grace of God	<i>ba faẓl-ě xodā</i>	به فضل خدا
pleased to meet you	<i>az didanēt xošāl šodom</i>	از دیدنیت خوشال شدم
here	<i>inja / injā</i>	اینجه / اینجا
What do you do?	<i>či me konen / čě me koned</i>	چی می کنین/ چه می کنید؟
God be with you.	<i>xodā hāfez</i>	خدا حافظ
God be with you.	<i>bāmān xodā / ba amān-ě xodā</i>	بامان خدا / به امان خدا
people	<i>mardom</i>	مردم
help	<i>kumak / komak</i>	کومک / کمک

success	<i>mawfaqyat</i>	موفقیت
I want	<i>me xāyam / me xwāham</i>	می خواهم / می خوام
this	<i>i / in</i>	ای / این
that	<i>u / ān</i>	او / آن

CHAPTER THREE

فصل سوم

FAMILY AND OCCUPATIONS

خانواده و وظیفه



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken, written, or signed.

Chapter Objectives

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about Afghan *family and occupations* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

B. Interpersonal Mode: I can communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Display emerging ability to communicate in spontaneous spoken or written conversations on both very familiar and everyday topics, specifically Afghan *family and occupations*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.

Chapter Objectives

- Display emerging ability to present information on both very familiar and everyday topics, specifically Afghan *family and occupations*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact: I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Display emerging ability to identify products and practices, specifically as related to Afghan *family and occupations*, to help understand perspectives.
- Display emerging ability to interact at a survival level, specifically when dealing with Afghan *family and occupations*, in some familiar everyday contexts.

LESSON 1

درس اول

MY FAMILY

فامیل مه (من)

CHP 3. L 1. ESSENTIAL QUESTIONS

- What makes the family in Afghan Dari speaking society?



Read the title and the essential question. With a partner discuss your thoughts about Afghan families. Write down some points on a piece of paper.

CHP 3. L 1. FOCUS OF THE LESSON

In this lesson, you will learn to describe family members and kinship using colloquial Dari in a culturally appropriate manner. The second part of the lesson deals with standard language. You will also be able to use Dari verbs in the present simple tense.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 3. L 1. Lesson Learning Checklist).

MY FAMILY

فامیل مه (من)

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 3. L 1. INTRODUCTION



- Learning Activity 1.** Listen to how each person introduces themselves. As you follow along with the text, think about the information that surprises you. Also, pay attention to how the ending of the verb changes depending on who is performing the action. Circle the words/phrases that you do not understand.



۱
سلام! مه مریم مزاری استم. ده فامیل ما
۱۰ نفر اس. مه شش خوار و یک بیادر
دارم. پدرم دوکاندار اس. مادرم زن خانه
اس مگم بعضی وختا از بازار سودا هم می
خره.

۲
السلام علیکم! مه احمد پرویز استم. ده خانه ما ۱۱ نفر اس. مه
شش بیادر دارم، مگم خوار نه دارم. بابیم و بی بی ام هم کت ما
زنده گی می کنن. پدرم تکسی می چلانه و مادرم معلم اس.



Language and Culture Note 1.

Family

In many Dari-speaking families, interactions among family members are often guided by distinct gender roles and deep respect (احترام) for and deference toward elders (بزرگان), including older siblings. Reverence towards motherhood also holds great significance in family life, as does the importance of children, particularly sons, for the future economic and political success of the family.

Major decisions are often made by or with the support of the eldest male in the family, who could be the grandfather, father, eldest uncle, or, in some cases, the eldest brother.

It is quite common for two or three generations (نسل ها) to live in the same house. Typically, sons never leave home, while daughters are married and move in with their in-laws' families. It is common for Dari speakers to grow up in a household with their paternal grandparents and single or widowed (بیوه) aunts.

In rural areas, extended family members usually live in close proximity, sometimes even next door, although this practice is not always feasible in cities and has also changed due to emigration and the migration of people from rural to urban areas. Multigenerational families often engage in close economic cooperation, working together during times of crisis (بحران) and strengthening solidarity and unity (اتحاد) through mutual support.

 **Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري	
family	<i>fāmil / xānawāda</i>	فامیل / خانواده	۱
mother	<i>mādar</i>	مادر	۲
daughter/girl	<i>doxtar</i>	دُختر	۳
sister/sisters	<i>xwār / xwāhar</i>	خوار / خواهر	۴
brother/brothers	<i>byādar / barādar</i>	بیادر / برادر	۵
son	<i>bača / pesar</i>	بچه / پسر	۶
grandson/granddaughter	<i>nawāsa</i>	نواسه	۷
woman/wife	<i>zan / xānom</i>	زن / خانم	۸
grandmother	<i>bibi / mādarkalān</i>	بی بی / مادرکلان	۹
grandfather	<i>bāba / padarkalān</i>	بابه / پدرکلان	۱۰
husband	<i>šuy / šawar / šawhar</i>	شوی، شور / شوهر	۱۱
father	<i>padar</i>	پدر	۱۲
child	<i>awlād / oštok / tefl</i>	اولاد، اشتک / طفل	۱۳
to live	<i>zēndagi kardan</i>	زنده گی کدن / کردن	۱۴
in	<i>da / dar</i>	ده/در	۱۵



Learning Activity 3. Choose the correct kinship term as related to Ali. Colloquial Dari is used.



۱	شماره ۱ »	« علی اس.
۲	شماره ۳ »	« علی اس.
۳	شماره ۲ »	« علی اس.

Key:

۳	۲	۱
خواهر / خواهر	بیادر / برادر	پدر

Language and Culture Note 2.

How to Make a Noun Plural with *hā* ها

The word *hā* /ها is added to the end of a noun to make it plural. Although this suffix is used mostly for inanimate nouns (e.g., house, table, chair, etc.), many native speakers also use it in informal conversation to refer to plural animate nouns (e.g., fathers, brothers, teachers, etc.). However, in colloquial language, *hā* /ها is mostly produced as *ā* without emphasis on the *h* sound. For example, *kētābā* (books), *zanā* (women), *doxtarā* (girls), etc.

The letter *ye* ی is added after *hā* to represent the *ēzāfa* function and establish the relationship between nouns. For instance,

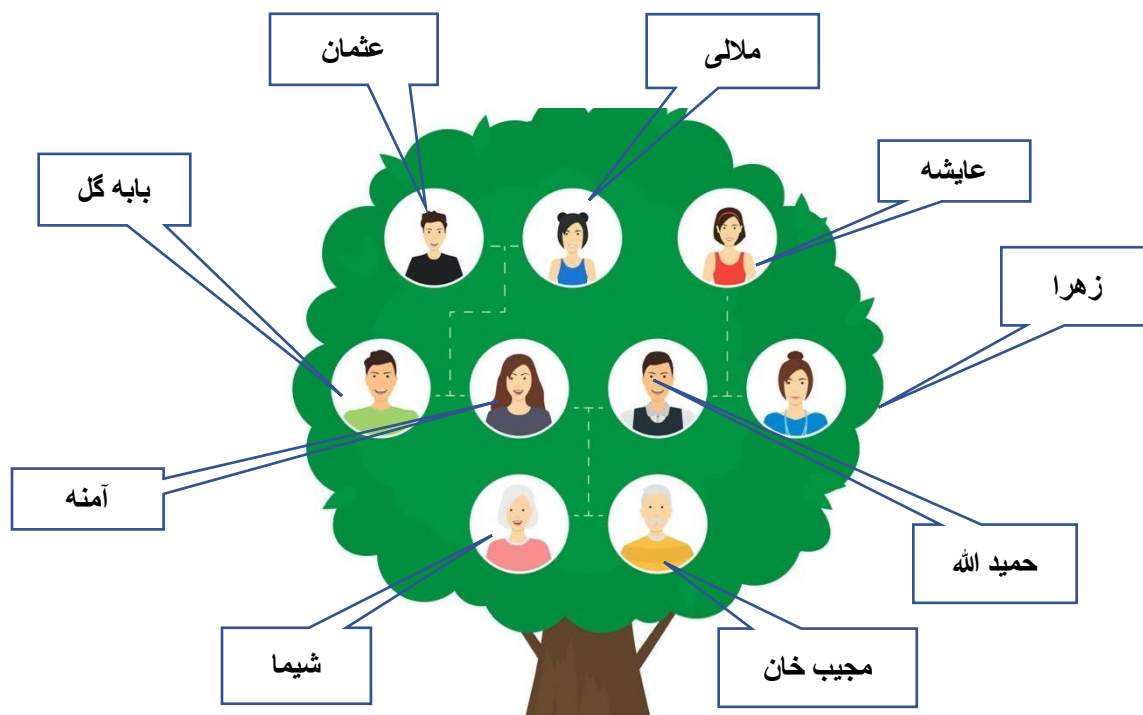
Ali's brothers بیادر / برادر های علی

The relationship is expressed with the *ēzāfa* sound if the first noun is singular. For instance,

Ali's brother بیادر / برادر های علی



Learning Activity 4. Look at the family tree and use the appropriate kinship terms in the following activity. The first one has been completed for you. Colloquial Dari is used.



۱ عایشه نواسه مجیب خان و شیمیا اس.

۲ بابہ گل » « آمنه اس.

۳ ملالی و عثمان » « آمنه و بابہ گل استن.

۴ زهرا » « عایشه اس.

۵ حمید الله » « زهرا اس.

۶ مجیب خان » « حمید الله و آمنه اس.

۷ شیمیا » « مجیب خان اس.

۸ زهرا و حمید الله » « استن.

Key:

۸	۷	۶	۵	۴	۳	۲
زن و شوی	زن	پدر	شوی	مادر	اولاد های	شوی

CHP 3. L 1. DIRECT INSTRUCTION

Simple Present Tense –Verbs

The Simple Present Tense usually describes a general fact and habitual or regular actions. This tense is both the simple present tense and the present continuous/progressive in English when translated to Dari. For instance, 'I am eating food' and 'I eat food' are exactly the same in Dari. However, in this textbook, we focus solely on the simple present tense.

The majority of Dari verbs are irregular, and their present stems must be memorized. However, we attempt to categorize verbs based on their common characteristics to simplify learning. We will refer to each category as regular, irregular, and compound/two-word verbs. Additionally, we will indicate whether a verb is transitive or intransitive when using them.

Transitive verbs (Tran.) exert their action on a direct object, as in the example 'I write a letter.' In this sentence, 'write' is the verb, and 'a letter' is the direct object.

Intransitive verbs (Intran.) make sense without a direct object, as in the example 'I laugh.' This sentence is complete even without a direct object.

Depending on the context or usage, a verb can be transitive or intransitive. For example, the verb 'drink' in 'I drink water' is transitive, but it is intransitive in the following sentence as it does not require a direct object: 'They often drink.'

A. Regular Verbs

1. Verbs that end with (دن) and (تن). The present stem of verbs in this category is formed by dropping the last two letters دن/تن. See below:

English	Present Stem	Transliteration	Infinitive
to drive	ران/ راند	<i>rāndan</i>	راندن
to eat	خور	<i>xordan</i>	خوردن
to turn	گردان/ گرداند	<i>gardāndan</i>	گرداندن
to read/study	خوان/ خواند	<i>xāndan</i>	خواندن
to take/carry	بر	<i>bordan</i>	بردن
to throw/cast	افگن/ افگند	<i>afgandan</i>	افگندن
to train/nourish	پرور	<i>parwardan</i>	پروردن
to kill	کش/ کشد	<i>koštan</i>	کشتن
to find	یاف/ یافت	<i>yāftan</i>	یافتن
to weave	باف/ بافت	<i>bāftan</i>	بافتن

B. Conjugating Verbs

The simple present tense of the verbs is formed by using the prefix of *mi* می = ی + م and conjugating the present stem based on personal pronouns.

 **Learning Activity 5.** Listen to the audio and pay attention to how the verb (راندن) *to drive* is conjugated and pronounced in both colloquial and standard Dari:

1. Colloquial Dari

English	Example	Verb (Present Stem)	Verb (Infinitive)	Personal Ending	Personal Pronouns
I drive	مه می رانم.	ران	راندن	- مُم	مه
We drive	ما می رانیم.			- یم	ما
You (singular) drive	تو می رانی.			- ی	تو
You (plural) drive	شما می رانین.			- ین	شما
He/she/it drives	او می رانه.			- ه /	او
They drive.	واه می رانن.			- نن	وا / اوها

2. Standard Dari

English	Example	Verb (Present Stem)	Verb (Infinitive)	Personal Ending	Personal Pronouns
I drive	من می رانم.	ران	راندن	- مَم	من
We drive	ما می رانیم.			- یم	ما
You (singular) drive	تو می رانی.			- ی	تو
You (plural) drive	شما می رانید.			- ید	شما
He/she/it drives	او می راند.			- د	او
They drive.	واه می رانند.			- ند	آنها/ایشان

C. The Imperative Form / امریه شکل

To use the verbs in the imperative form, add the letter *be* (ب) as a prefix to the verb's present stem. The letter *be* (ب) will be pronounced as *bo*.

The negative imperative sentence is formed by adding the letter *nun / na* (ن) or letter *mim / ma* (م) as a suffix to the verb's present stem.

English	Transcription	Imperative
[you] eat!	<i>boxor</i>	بخور
[you] don't eat!	<i>na xor / ma xor</i>	نخور / مخور
[you pl.] eat!	<i>boxoren</i>	بخورین



Learning Activity 6. Select the conjugated form of the verb for each statement. Use the Colloquial Dari.

to drive	پدرم موتر « » . «	۱
to eat	ما حالا نان « » . «	۲
to study	مادر آنها در کورس انگلیسی « » . «	۳
to take/carry	پدرم خواهرم را به مکتب « » . «	۴
to weave	آنها قالین « » . «	۵

Key:

۵	۴	۳	۲	۱
می بافه	می بره	می خوانه	می خوریم	می رانه



Learning Activity 7. Select the conjugated form of the verb for each statement. This time use standard Dari.

to drive	پدرم موتر » «.	۱
to eat	ما حالا نان » «.	۲
to study	مادر آنها در کورس انگیسی » «.	۳
to take/carry	پدرم خواهرم را به مکتب » «.	۴
to weave	آنها قالین » «.	۵

Key:

۵	۴	۳	۲	۱
می بافند	می برد	می خواند	می خوریم	می راند

Language and Culture Note 3.

Conjunction *ke* که and *wa* و

The conjunction *ke* که functions like *that* in English to subordinate a clause to a main clause. See below:

I buy the car that you buy. motěr rā kē tu me xari, man ham me xaram. من هم می خرم. تو می خری،

The conjunction *wa* و is the equivalent of *and* in English. It is used to combine words, phrases, or clauses. It is sometimes pronounced as 'wa' sometimes 'u' and sometimes 'ō'.

Ahamd and Ali are brothers. ahmad wa 'ali barādar astan. احمد و علی برادر استن.

1. Verbs that **end** with (یدن). The present stem of verbs in this category are formed by dropping the last three letters یدن . See below:

English	Present Stem	Transliteration	Infinitive
to drink	نوش	nošidan	نوشیدن
to forgive	بخش	bax šidan	بخشیدن
to dance	رقص	raqsidan	رقصیدن
to buy	خر	xaridan	خریدن
to run	دو	dawidan	دویدن
to find/look for	پال	pālidan	پالیدن
to kiss	بوس	bosidan	بوسیدن
to cut	بر	paridan	بریدن
to ask/question	پرس	parsidan	پرسیدن
to wear	پوش	po šidan	پوشیدن
to turn/roll	پیچ	pe čidan	پیچیدن
to shave	تراش	tar ā šidan	تراشیدن
to fight	جنگ	jangidan	جنگیدن
to boil	جوش	jo šidan	جوشیدن
to graze	جر	čaridan	چریدن
to sleep	خواب	xw ābidan	خوابیدن
to steal/rob	دزد	dozdidan	دزدیدن
to milk	دوش	došidan	دوشیدن
to reach/arrive	رس	rasidan	رسیدن



Learning Activity 8. Conjugate the verbs according to subject pronouns. Use the correct conjugation based on the register of the language (colloquial/standard)– pay attention to the subject. Use an online Dari/Farsi dictionary to define the meaning of words you do not know.

- ۱ مه جوس _____ (نوشتن).
- ۲ مادرم سودا _____ (خریدن).
- ۳ تو سوال _____ (پرسیدن).
- ۴ آنها _____ (جنگیدن).
- ۵ بیادرم _____ (خوابیدن).
- ۶ برادرَم _____ (دویدن).
- ۷ خواهرش _____ (رسیدن).
- ۸ خوارش _____ (رقصیدن).
- ۹ حیوانات _____ (چریدن).
- ۱۰ شبیر _____ (جوشیدن).

Key:

می نوشتم	۱
می خرد / می خره / میخره	۲
می پرسى	۳
می جنگن / می جنگند	۴
می خوابه	۵
می دود	۶
می رسه / می رسد	۷
می رقصه	۸
می چرند / می چرن	۹
می جوشد.	۱۰

Language and Culture Note 4.

Direct Object Marker *rā* را

In Dari, a direct object is marked by the prefix *rā* را. The prefix *rā* works like the definite article in English to identify a specific and definite noun. However, it is placed after the noun. For instance:

I buy the red car. من موټر سرخ را می خرم. *man motar-e-sorx rā me xaram.*

Her mother milks the cow. مادرش گاو را می دوشد. *mādaraš gāw rā medošad.*

rā را is the standard form of the marker.

The colloquial marker of *rā* را is pronounced as (*ra*) and (*ah*). However, the writing form stays the same (*rā* را).

1. Nouns that end with a vowel letter (ا، و، ه، ی) takes the *ra* sound

Notebook (کتابچه): I take the notebook / *ma ketābča rā megiram* / مه کتابچه را می گیرم.

Grocery (سودا): He buys the grocery. / *u sawdā rā mexara* / او سودا را می خرد.

2. Nouns that end with a consonant letter take the *ah* sound and are pronounced like a separate syllable. However, the writing form stays the same (*rā* را).

Book (کتاب): I take the book / *ma kētāb-ah me giram* / مه کتاب را می گیرم.

Bread (نان): She buys the bread. / *u nān-ah me xara* / او نان را می خرد.



Learning Activity 9. Select the correct conjugated form of the verb for each statement. Use standard Dari.

to drink	1 طفل شیر «» .«
to kiss	2 من همیشه دست پدرکلانم را «» .«
to run	3 پدرم و برادرم هر روز ۲ کیلومتر «» .«
to buy	4 در روز مادر برای مادرم گل «» .«
to look for	5 خواهرم تلفونش را «» .«

Key:

۵	۴	۳	۲	۱
می پالد	می خریم	می دوند	می بوسم	می نوشد

D. The Imperative Form Continued

The imperative form of most of these verbs is formed by adding **ب** to the beginning of the present stem form of a verb and pronounced as *bo*. For example, راندن (to drive) becomes بران (you, drive) and نوشیدن (to drink) becomes بنوش (you, drink).

For the plural/formal pronoun شما, in addition to adding **ب** to the beginning of the present stem form of a verb, the verb is also conjugated according to the pronoun *you*. In that case, راندن (to drive) becomes برانید / برانین (you, drive) and نوشیدن (to drink) becomes بنوشید / بنوشین (you, drink).

Language and Culture Note 5.

The Verb *to Eat* (خوردن)

In colloquial Dari, native speakers usually use the verb *to eat* (خوردن) instead of *to drink* (نوشیدن). For example, *I eat water* (آب می خورم) instead of *I drink water* (آب می نوشم) or *I eat tea* (چای میخورم) instead of *I drink tea* (چای مینوشم). The colloquial word for water (آب) is *aw* (آو).

E. Irregular Verbs

1. Each irregular verb has a different present stem form that must be memorized. They are conjugated based on the rules explained earlier - using the prefix of **می** = **ی + م** and conjugating present stem based on personal pronouns. See below:

English	Present Stem	Transliteration	Infinitive
to come	آی/آید	<i>āmadan</i>	آمدن
to have	دار	<i>dāštan</i>	داشتن
to throw	انداز	<i>andāxtan</i>	انداختن
to wash	شوی/شوید	<i>šostan</i>	شستن
to sell	فروش/فروشید	<i>furoxtan</i>	فروختن
to hear	شنو	<i>šonidan</i>	شنیدن
to close	بند	<i>bastan</i>	بستن
to want	خواه/خواهید	<i>xāstan</i>	خواستن



Learning Activity 10. Match the sentences. The standard forms of the words are used.

My brother closes the door.	برادرم دروازه را می بندد.
My grandfather listens to music.	پدركلانم موسیقى مى شنود.
Her father sells groceries.	پدرش تركارى میفروشد.
Your brother wants a book.	برادرت كتاب مى خواهد.
My sister comes at night.	خواهرم شب مى آید.
His brother does not have a house.	برادر او خانه نه دارد.

Note: The article “a” in English does not exist in Dari. For example, the sentence, *I have a house* is translated as *I have house* (without “a”). مه خانه دارم.

Language and Culture Note 6.

Patriarchal Dynamics in Afghan Society

Afghan society is characterized as patriarchal (مردسالاری), wherein authority (اختیار) predominantly rests in the hands of older men. However, women possess significant informal strength (غیر رسمی). They actively participate in making decisions within the household and engage in economic activities beyond the family, such as selling homemade items (سامان). In terms of inheritance (میراث), it typically follows the male lineage.

Upon marriage (عروسی), a girl typically moves to her husband's place of residence. The preferred marriage arrangement for a man is to his father's brother's daughter, which helps maintain family cohesion within the group.

F. The Imperative Form Continued

Except for the verb **to come** which its imperative form is بیار / byār (colloquial), بیاور / beyāwar (written) the rules explained earlier also apply to these verbs. For example, فروختن (to sell) becomes بفروش/بفروشین (you sell).

G. Adverbs of Time

Adverbs of time are adverbs with time reference and quantifier. See the box below. The standard form is provided in **bold**.

English	دري	English	Transliteration	Adverbs of Time
My father goes to work every day.	پدرم هر روز به کار می روه. پدرم هر روز به کار می رود.	day	<i>roz</i>	رُوز
He is home today.	او امروز در خانه اس. او امروز در خانه است.	today	<i>amroz</i>	امروز
We eat at home every day.	ما هر روز در خانه نان می خوریم.	every	<i>har</i>	هَر
They sleep at 8 o'clock every night.	اوها / اونا هر شو سات 8 بجه خو می شن. آنها هر شب ساعت 8 بجه می خوابند.	night	<i>šaw / šab</i>	شو / شَب
Does your family eat at a restaurant sometimes?	آیا فامیل تان بعضی وختا در رستوران نان می خورن؟ آیا خانواده شما بعضی وقت ها در رستوران نان می خورند؟	sometimes	<i>ba'ze waxtā / ba'ze waqt hā</i>	بعضی وختا / بعضی وقت ها
I usually wash dishes.	مه معمولاً ظرف ها را می شویم. من معمولاً ظرف ها را می شویم.	usually,	<i>ma'mulan</i>	معمولاً
We always play ball.	ما همیشه توپ بازی می کنیم.	always	<i>hameša</i>	همیشه
She never eats with me.	او هیچ وخت با من نان نمی خوره. او هیچ وقت با من نان نمی خورد.	never	<i>heč waxt / heč waqt / heč gāh</i>	هیچ وخت هیچ وقت/هیچ گاه
What time is it?	سات چند بجه اس؟ ساعت چند بجه است؟	time	<i>sāt / sā'at</i>	سات / ساعت
It is 8 o'clock.	ساعت 8 بجه است.	o'clock	<i>baja</i>	بَجَه

Language and Culture Note 7.

The Prefix *heč* هیچ

When the word *heč* هیچ is added as a prefix to a word, the meaning becomes negative. For example, هر وقت (*every time*) becomes هیچ وقت / هیچوقت (*never*). Another example is هیچ کس (*no one*).

Unlike English, a double negative is used in Dari negative statements. See the example in colloquial Dari:

او هیچوقت کت مه نان نه می خوره. *She never eats with me.*
هیچ کس اینجا نه. *There is no one here.*



Learning Activity 11. Select the conjugated form of the verb for each statement. Colloquial Dari is used.

to have	۱ من یک برادر » «.
to come	۲ پدرشان ۸ بجه از کار به خانه » «.
to sleep	۳ ما ۸ بجه شب » «.
to wash	۴ خوارم ظرف ها ره » «.
to listen to	۵ او موسیقی » «.

Key:

۵	۴	۳	۲	۱
می شنوه	می شوپه	می خوابیم	می آیه	دارم

Language and Culture Note 8.

Gender Segregation

Afghans commonly uphold the practice of separating men and women in public settings. Interactions between genders (جنس) are generally limited to close family members. Within educational environments (در جاه های تعلیمی), the segregation of boys and girls typically begins after elementary school (مکتب های ابتدایی). Although boys and girls may study together at university (دانشگاه), physical distance is expected to be maintained. This rule of physical separation also extends to professional contexts where men and women may work (کار) together.

H. Compound Verbs

Most verbs in Dari are compound verbs made of two or more words. The first word is often a noun, adjective, adverb, or preposition and the second word is a simple/one-word verb. The verbs کردن (to do/to make), شدن (to become), نمودن (to do/make), گفتن (to say), زدن (to hit), are mostly used in compound verbs. In this lesson, we will focus on the verb kardan (کردن) and study the others in subsequent lessons.

The present stem of kardan (کردن) is kon (کن) and it is conjugated according to a pronoun in a sentence. See below.

1. Colloquial Dari

English	Example	Verb (Present Stem)	Verb (Infinitive)	PE	Personal Pronouns
I work.	مه کار می کُوم.	کار کن/کار کند	کار کردن	م -	مه
We work.	ما کار می کنیم.			یم -	ما
You (singular) work.	تو کار می کنی.			ی -	تو
You (plural) work.	شما کار می کنید.			ین -	شما
S/he/it works.	او کار می کنه.			ه - /	او
They work.	وا کار می کنن.			نن -	وا / اونا

2. Standard Dari

English	Example	Verb (Present Stem)	Verb (Infinitive)	PE	Personal Pronouns
I work.	من کار می‌کنم.	کار کن/کار کند	کار کردن	- م	مه
We work.	ما کار می‌کنیم.			- یم	ما
You (singular) work.	تو کار می‌کنی.			- ی	تو
You (plural) work.	شما کار می‌کنید.			- ید	شما
S/he/it works.	او کار می‌کند.			- د	او
They work.	آنها کار می‌کنند.			- نند	آنها / ایشان

Here are some more examples of compound verbs with *kardan* (کردن):

English	Present Stem	Transliteration	Compound Verb
to sleep	خواب کن/خواب کند	<i>xāb kardan</i>	خواب کردن
to travel	سفر کن/سفر کند	<i>safar kardan</i>	سفر کردن
to find	پیدا کن/پیدا کند	<i>paydā kardan</i>	پیدا کردن
to request	خواهش کن/خواهش کند	<i>xāheš kardan</i>	خواهش کردن
to help	کمک کن/کمک کند	<i>komak kardan</i>	کمک کردن



Learning Activity 12. Now complete sentences below about the people in the pictures, using verb/adverb of time. Use standard Dari.

	۱ پسر شما « کار » « to work/every day
	۲ من « نان » « to eat, every night
	۳ خانم او بعضی « موتر » « to drive, sometimes
	۴ « « « در مکتب استند. students, always
	۵ آن پسر « ترکاری » « usually, to sell

Key:

۵	۴	۳	۲	۱
معمولاً، می فروشد	شاگردان/شاگرد ها، همیشه	وقتها، می راند	هر شب، می خورم	هر روز، می کند

MY FAMILY

خانواده من

II. STANDARD LANGUAGE

۲. زبان رسمی

CHP 3. L 1. READING



Learning Activity 13. In small groups, discuss these questions:

- What are Afghan family dynamics?
- How does the Afghan family system work?

Before you read the following text, google some key terms from the questions to develop background information about the topic. Write down the information that sounds interesting, strange, and unfamiliar.

 **Learning Activity 14.** Read the following text and answer the following *t/f* questions. Standard Dari is used.

My Family

خانواده افغان

خانواده های افغان معمولاً بزرگ و چند نسلی هستند. زنان بعد از عروسی با خانواده شوهرشان زنده گی می کنند. اطفال همیشه با والدین (پدر و مادر) شان یکجا زنده گی می کنند. در خانواده ما، ۱۲ نفر است. پدر کلان، مادر کلان، پدر، مادر، کاکا، خواهران و برادران، همه یکجا زنده گی می کنیم. پدرم انجنیر است و کاکایم داکتر دندان است. برادرها و خواهرهایم همه شاگرد مکتب هستند. مادرم زن خانه است.



 kotobee

CHP 3. L 1. UNDERSTANDING THE READING

 **Learning Activity 15.** After reading the text in Learning Activity 14, mark the sentences True (*t*) or False (*f*). Write غ for false and ص for true statements.

Statement جمله		True صحیح / False غلط
1	Modern Afghan families are small and consist of parents and 1-2 children.	غ
2	Afghan families are multigenerational.	ص
3	Women usually live with their in-laws after marriage.	ص
4	Sons usually leave their parents' house when they get married.	غ
5	Unmarried or widowed daughters may also live with their parents.	ص
6	The author's father is a doctor.	غ
7	The author's mother is working in a school.	غ
8	The author's sisters do not attend school.	غ



Learning Activity 16. Listen to the same passage (My Family) in colloquial Dari. Can you tell the difference between standard and colloquial Dari?

Demonstrate your understanding by writing the colloquial form of each word in the following table:

My Family

فامیل افغان

فامیل آی افغان معمولا کلان و چند نسلی استن. زنا باد از عارسی همراهی فامیل شوهر خود زنده گی می کنن. اولادا همیشه کتی پدر و مادر خود یکجا زنده گی می کنن. در فامیل ما، ۱۲ نفر اس. بابیم، بی بی م، پدر، مادر، کاکا، خوار آیم و بیادرا ایم، کل ما یکجای زنده گی می کنیم. پدرم انجنیر اس و کاکایم داکتر دندان اس. بیادرایم و خوارایم کل شان شاگردای مکتب استن و مادرم زن خانه اس.

Colloquial	Standard	Colloquial	Standard
	زنده گی می کنند	فامیل	خانواده
	اطفال		بزرگ
	پدر کلان		استند
	خواهران		عروسی
	برادران		شوهر



Learning Activity 17. Match the words.

family	خانواده
parents	والدین
woman/wife	زن
husband	شوهر
child	طفل
father	پدر
mother	مادر
sister	خواهر
brother	برادر



Learning Activity 18. Work with a partner and describe the picture below in 3-5 short sentences. You can name the people in the picture as you wish (choose Afghan names). Refer to the text on the previous pages for help. Make sure to use the standard Dari.



CHP 3. L 1. APPLYING KNOWLEDGE



Learning Activity 19. Work with a partner or alone and create some culturally appropriate questions to interview a classmate about their family. Write your questions below.

	۱
	۲
	۳
	۴
	۵



Learning Activity 20. Now use the created questions to interview a classmate about their family. You can ask questions to find out if they have brothers/friends. Female students can include questions about mothers, sisters, and female friends; what their names are, what their parents are doing (job), list their family members, etc. Make sure to use standard Dari.

Language and Culture Note 9.

Navigating Communication and Respect in Afghan Culture

Afghans belong to a high-context culture in which indirect communication is often preferred. Rather than getting to the point quickly and directly, Afghans tend to provide a lot of information about a topic.

When inquiring about someone's family, particularly female members, it is customary to use kinship terms and general references. Instead of asking "how is your wife?", it is better to ask "how is my sister?" This practice does not indicate a real kinship between the individuals. Men of the same age often refer to each other as "brothers" and interact in an informal manner.



Learning Activity 21. Based on your findings from the interview (Learning Activity 20), write a short introduction of your friend's family using short phrases and sentences. Refer to the text in the previous page for help. Use standard language.

CHP 3. L 1. ANALYZING



Learning Activity 22. Work with a partner/or alone and compare the photos. List similarities and differences that you note in each picture. You can use an online Dari/Farsi dictionary if needed.



شباهت ها Similarities		تفاوت ها Differences
1.		
2.		
3.		
4.		
5.		

CHP 3. L 1. EVALUATING



Learning Activity 23. In English, describe the structure of an Afghan family and explain the reasons for what you describe (i.e., what and why).

CHP 3. L 1. CREATING



Learning Activity 24. Take a popular movie/series that features a family from your country, and then create a version of it that features a Dari speaking family. How would the story change to make it culturally accurate and appropriate? Write a short summary of the movie/series in English (such as the kind you would find on IMDB), and present to your classmates. You can vote as a class on who you think made the most creative adaptation.

Language and Culture Note 10.

The Foundation of Afghan Families: Honor, Responsibility, and Strong Support Systems

Within Afghan families, the fundamental values (ارزش‌ها) of honor and responsibility are shared. It is expected that each family member fulfills their roles and responsibilities (مسئولیت‌ها) and brings pride (فخر) to the family, even if it requires making sacrifices (قربانی). Family honor takes precedence over all other aspects of life, and the presence of a strong support system and ingrained moral principles shape the defining characteristics of Afghan families.

CHP 3. L 1. CRITICAL THINKING



Learning Activity 25. Learning Activity 20. Work with a partner and research possible reasons why some Afghan families prefer sons over daughters. Families also want at least one girl. Explain some possible reason(s)? In English, record your findings/some reasons in the following space. Use standard Dari:



Learning Activity 26. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB

بهشت زیر پای مادران است.

Transliteration: *behešt zer pāy mādārān ast.*

Literal: Heaven is under the feet of mothers.

Meaning: This proverbial expression emphasizes the importance and elevated status of mothers. It conveys the idea that mothers hold a special place of honor and respect in society and that by honoring and serving one's mother, one can attain spiritual blessings and happiness. The saying highlights the role that mothers play in nurturing, caring for, and raising their children, and encourages individuals to show love, respect, and gratitude towards their mothers.

CHP 3. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can explain family structure based on the Afghan culture.	
2.	I can use culturally appropriate kinship terms when interacting with native speakers.	
3.	I can recognize colloquial and standard language when people talk.	
4.	I can ask someone about their family, using culturally appropriate terms and phrases.	
5.	I can read a short text and re-tell its main idea.	
6.	I can say a Dari proverb and explain its use and context.	

LESSON 2

درس دوم

OCCUPATIONS

کار و بار

CHP 3. L 2. ESSENTIAL QUESTIONS

- What jobs and careers are available to meet individual and societal needs?
- What factors influence a future career choice?



Look at the pictures and discuss the following questions:

- What are the people doing?
- Can you think of similar jobs/gatherings with identical meaning in your culture?

CHP 3. L 2. FOCUS OF THE LESSON

In this lesson, you will learn words and phrases pertaining to occupations, enabling you to discuss typical jobs using colloquial Dari in a culturally appropriate manner. Additionally, you will explore the factors that influence an Afghan's perspective on employment. The second part of the lesson covers the same topics but focuses on standard Dari. The linguistic aspect of the lesson will concentrate on Dari verbs, singular and plural nouns.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 3. L 2. Lesson Learning Checklist).

OCCUPATIONS

کار و بار

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 3. L 2. INTRODUCTION



- Learning Activity 1.** Listen to how each person talks about themselves. As you follow along with the text, consider the information that surprises you. Additionally, observe how the ending of the verb changes based on the doer of the action. Circle the words or phrases that you do not understand. Colloquial Dari is used.



۱
السلام علیکم! مه عایشه استم و د یک شفاخانه داکتر
استم. وختی که ده خانه استم، بسیار کار می کنم. مثلاً غذا
می پزم، کالا می دوزم، و کت اولاد آ ده درس های مکتب
شان کومک می کنم.

۲
سلام، نام مه ولی اس. مه تکی وانی استم. هر روز از
صبح تا شام تکی می دوانم و مردم را از یک جای به
جای دیگه می برم. تکی وانی کار بسیار سخت اس.



CHP 3. L 2. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري	
work/job	<i>kār o bār / kār, wazifa</i>	کار و بار / کار، وظیفه	۱
cook	<i>āšpaz</i>	آشپز	۲
baker	<i>nānwāy</i>	نانوای	۳
solider	<i>'askar / sarbāz</i>	عسگر / سرباز	۴
police	<i>polis</i>	پولیس	۵
taxi driver	<i>taksi wān / taksi rān</i>	تکسی وان / تکسی ران	۶
doctor	<i>dāktar</i>	داکتر	۷
security guard/watchman	<i>čawkidār / mohāfēz</i>	چوکیدار / محافظ	۸
former	<i>deqān / dēhqān</i>	دبقان / دهقان	۹
mechanic	<i>městari / mexānik</i>	مستری / میخانیک	۱۰
grocery	<i>sawdā</i>	سودا	۱۱
person	<i>nafar</i>	نفر	۱۲
nurse	<i>nars</i>	نرس	۱۳
photographer	<i>'akās</i>	عکاس	۱۴
manager	<i>modir</i>	مدیر	۱۵
jobless	<i>bekār</i>	بیکار	۱۶
occupation	<i>maslak, wazifa</i>	مسلك، وظیفه	۱۷
to keep safe/ defend	<i>hefāzat kardan</i>	حفاظت کردن	۱۸



Learning Activity 3: Match the meanings of the colloquial words and phrases.

I help	کومک می کُنم.
enemy	دشمن
wife	زن
The mechanic fixes car.	مستری موتر ره جور می کن.
He drives a taxi.	او تکی می رانه.
national army	اردو ملی
We protect the country.	ما از وطن حفاظت می کنیم.
I write a letter to my uncle.	بری کاکایم خط می نویسم.
My brother is a security guard.	برادرم محافظ اس.
clothes	کالا
She sews clothes.	او کالا می دوزه.
farmer	دیقان



Learning Activity 4. Listen again to the conversation at the beginning of the lesson and answer the following questions using colloquial Dari.

Question	دري
What are at least two work that the first speaker does at home?	۱
Does she help with children's homework?	۲
What is the second speaker's job?	۳
What is one thing he does in his job?	۴

Key:

۴	۳	۲	۱
تکسی وانی/ تکسی رانی بردن مردم از یک جاه به جاه دیگر	تکسی وان/ تکسی ران / تکسی درایور	بلی، آه	آشپزی خیاطی

CHP 3. L 2. DIRECT INSTRUCTION

A. Prepositions

Prepositions precede the indirect objects of sentences and are typically placed after the subject/pronoun. However, when the main verb identifies the pronoun, it can be omitted from the sentence. The standard version of words or phrases is provided after the slash if it differs from the colloquial form. The first example sentence represents the colloquial Dari, while the second one represents the standard form. See below:"

English	دري	English	Transliteration	Preposition
I wait until 8:00.	مه تا ساعت ۸ صبر می کنم. من تا ساعت ۸ صبر می کنم.	until/till/up to	tā	تا
She goes to school.	او به مکتب می روه. او به مکتب می رود.	to/toward	ba	به
We study about Afghanistan's history	راجع به تاریخ افغانستان میخوانیم.	about	rājē' ba	راجع به
She thinks about you.	در باره تو فکر می کند.	about	dar bāra-ē	دَر باره
I don't have anyone except you.	بغیر از تو کسی را دوست ندارم. غیر از تو کسی را دوست ندارم.	except	bağer az / ġer az	بغیر از / غَیر از
I go to Kabul before winter.	پیش از زمستان به کابل میروم. قبل از زمستان به کابل میروم.	before	peš az / qabl az	پیش از / قَبْل از
My father goes to the mosque after work.	پدرم باد از کار به مسجد میروه. پدرم بعد از کار به مسجد میروود.	after	bād az	بَعْد از
The book is on/over the table.	کتاب سر میز اس . کتاب بالای میز است.	on/over	sar-ē / bālāy	سَر / بالای
The book is under the table.	کتاب زیر میز اس. کتاب زیر میز است.	under	zer-ē	زیر
The book is on the table.	کتاب روی میز اس. کتاب روی میز است.	on/over	ru-yē	روی
This book is for you.	این کتاب بری تو اس. این کتاب برای تو است.	for	bare / barāye	بری/ برای
Our house is next to the mosque.	خانه ما پالوی مسجد اس. خانه ما پهلوی مسجد است.	next to	pālu-yē / pahlu-yē	پالوی / پَهلوی
My mother is at the library.	مادرم ده کتابخانه اس. مادرم در کتابخانه است.	in/at	da / dar	ده / در

Language and Culture Note 2.

Navigating Contextual Meaning and Register in Dari

In colloquial Dari, a word's meaning must be inferred from its context. The colloquial form of some words should NOT be used in writing to prevent confusion. For instance, although the preposition "after" (بعد) in its colloquial form is pronounced as *bād*, it should not be written as باد as “باد” means "wind."



Learning Activity 5: Match the prepositions.

under	زیر
on	بالای
for	برای
to	به
about	درباره
before	قبل از
of/from	از



Learning Activity 6. Look at the picture below and write at least five sentences about people or items using prepositions. You can search for prepositions and words online. Use colloquial Dari. See the example below:



۱	د سر میز ۳ پشقاب اس. <i>There are three plates on the table.</i>
۲	
۳	
۴	
۵	
۶	

B. Simple Present Tense – Combined Verbs

In the previous lesson, we talked about verbs that are combined with the auxiliary verb of *to do/make* کردن in order to function as an action verb. In this lesson, we talk about verbs that are combined with the auxiliary verbs of شَدَن / *šodan* (to become), نَمُودَن / *namudan* (to do/make), گُفْتَن / *goftan* (to say), زَدَن / *zadan* (to hit), and داشتن / *daštan* (to have). The auxiliary verb is conjugated based on the pronoun in the sentences:

The Verb to Become (شدن)

English	Auxiliary Verb/Present Stem (Infinitive)	Transliteration	Verb	Infinitive
to fry	شدن / شو	<i>sorx šodan</i>	سرخ	سُرخ شَدَن
to injure/get injured	شدن / شو	<i>zaxmi šodan</i>	زخمی	زَخمی شَدَن
to heal/recover	شدن / شو	<i>xub šodan</i>	خوب	خوب شَدَن
to become thirsty	شدن / شو	<i>tēšna šodan</i>	تشنه	تَشَنَه شَدَن
to become sad	شدن / شو	<i>xafa šodan</i>	خفه	خَفَه شَدَن

The imperative form of the verb شَدَن / *šodan* (to become) is *šo* (شو) for singular and *šawen* (شوین) for plural. For example, [you, get well / *xub šo* / خوب شو] or [you (pl.), get well / *xub šawen* / خوب شوین]. The negative imperative statement is formed by adding *nun / na* (ن) as a suffix to *šo* (شو) for singular and *šawen* (شوین) for plural (نشو/نشوین).

Let's see some examples. The first statement is colloquial, and the second one is in standard Dari.

The meat fries.	گوشت سرخ می شه. گوشت سرخ می شود.
In war, people get injured.	د جنگ، مردم زخمی می شون. در جنگ، مردم زخمی می شوند.
He heals.	او خوب می شه. او خوب می شود.
During Ramadan, I become/get very thirsty.	د رمضان، بسیار تشنه می شوم / می شم. در رمضان، بسیار تشنه می شوم.
My sister gets sad.	خوارم خفه می شه. خواهرم خفه می شود.

The Verb To Make/Do (نمودن): The auxiliary verb *namudan* (نمودن) is used interchangeably with the auxiliary verb *kardan* (کردن), which was explained in the previous lesson.

English	Auxiliary Verb/Present Stem (Infinitive)	Transliteration	Verb	Infinitive
to fix/to get well	نمودن/نمای	<i>jor namudan</i>	جور	جور نمودن
to work	نمودن/نمای	<i>k ār namudan</i>	کار	کار نمودن
to finish	نمودن/نمای	<i>xatm namudan</i>	ختم	ختم نمودن
to start	نمودن/نمای	<i>šorō' namudan</i>	شروع	شروع نمودن
to clean	نمودن/نمای	<i>pāk namudan</i>	پاک	پاک نمودن

The imperative form of the verb نمودن / *namudan* (to make/do) is *namā* (نما) for singular and *namāyān* (نمایین) for plural. For example, ‘fix’ is *jor namā* / جور نما or *jor namāyen* / جور نمایین. The negative imperative statement is formed by adding *nun* / *nā* (ن) as a suffix to *namā* (نما) for singular and *namāyān* (نمایین) for plural (ننما / ننمایین).

Let’s see some examples. The first statement is colloquial, and the second one is in standard Dari.

The mechanic fixes the car.	مستری موتره جور می کنه. مستری موتر را جور می نماید.
My father drives taxi every day from 8 to 4.	پدرم هر روز از ۸ تا ۴ دیگر تکسی وانی می کنه. پدرم هر روز از ۸ تا ۴ دیگر تکسی می راند.
She finishes her work on time.	او کار خود به وقت ختم می کنه. او کار خود را به وقت ختم می نماید/می کند.
My brother is a doctor and begins his work in the morning.	بیادرم داکتر اس و کار خود صبح شروع می کنه. برادرم داکتر است و کار خود را صبح شروع می نماید.
My uncle cleans his house every week.	کاکایم هر هفته خانه ی خود پاک میکنه. کاکایم هر هفته خانه خود را پاک می کند.

The Verb to Tell/Say (گفتن)

English	Auxiliary Verb/Present Stem (Infinitive)	Transliteration	Verb	Infinitive
to lie	گفتن/ گوی	<i>drōḡ goftan</i>	دروغ	دروغ گفتن
to tell the truth		<i>rāst goftan</i>	راست	راست گفتن
to say a joke		<i>fakāhi goftan</i>	فکاهی	فکاهی گفتن
to tell a story		<i>qəsa goftan</i>	قصه	قصه گفتن
to say bad thing [about someone/thing]		<i>bad goftan</i>	بد	بد گفتن

The imperative form of the verb گفتن / goftan (to say/tell) is *bugō* (بگو) for singular and *bogōyen* (بگوین) for plural. For example, *you, tell a story/ qesah bugō/ قصه بگو* or *you (pl.) tell a story, qesah bu gōyen/ قصه بگوین*. The negative imperative statement is formed by replacing the suffix *be* (ب) to *nun/na* (ن/ن). *nagō / magō* (نگو / مگو) for singular and *na gōyen / ma gōyen* (نگوین/مگوین) for plural.

Let's see some examples. The first statement is colloquial, and the second one is in standard Dari.

He lies.	او دروغ می گوید / می گه. او دروغ می گوید.
I tell the truth.	من راست می گویم / می گم. من راست می گویم.
My grandfather tells a joke every night.	بابه یم هر شب یک فکاهی می گوید/ می گه. بابه ام هر شب یک فکاهی می گوید.
My brother tells a lot of stories.	برادر من زیاد قصه میگوید / می گه. برادر من زیاد قصه میگوید.
She talks badly about Ali.	او بدی علی ره می گوید/می گه. او بد علی را می گوید.

The Verb to Hit (زدن)

English	Auxiliary Verb/Present Stem (Infinitive)	Transliteration	Verb	Infinitive
to jump	زدن/زن	<i>xez zadan</i>	خیز	خیز زدن
to pay a visit	زدن/زن	<i>sar zadan</i>	سر	سَر زدن
to scream	داد/زن	<i>dād zadan</i>	داد	داد زدن
to call	زدن/زن	<i>sadā zadan</i>	صدا	صدا زدن
to clap	زدن/زن	<i>kaf zadan</i>	کف	کف زدن

The imperative form of the verb **زدن / zadan** is *bazan* (بزن) for singular and *bazaned/bazanen* (بزنین/بزنید) for plural. For example, *you, jump / xez bezan/* خیز بزن or *you (pl.), jump/ xez bazanen/* خیز بزنین. The negative imperative statement is formed by adding *na / ma* (ن/م) as a suffix to *zan* (زن) for singular and *zanen* (زنین) for plural (خیز مز/خیززن).

Let's see some examples. The first statement is colloquial, and the second one is in standard Dari.

The dog jumps over the fence.	سگ از سری کتاره خیز می زنه. سگ از سر کتاره خیز می زند.
My aunt pays a visit to our house every Friday.	عمه یم هر جمعه سری به خانه ما می زنه. عمه ام هر جمعه سری به خانه ما می زند.
Trees germinate in spring.	درخت ها د بار جوانه می زنن. درخت ها در بهار جوانه می زنند.
The mother calls her son.	مادر بچه ی خوده صدا می زنه. مادر پسر خود را صدا می زند.
People clap for the singer.	مردم بر خواننده کف می زنن. مردم برای آوازخوان کف می زنند.

The Verb to Have (داشتن)

English	Auxiliary Verb/Present Stem (Infinitive)	Transliteration	Verb	Infinitive
to love	داشتن/ دار	<i>dost dāštan</i>	دوست	دوست داشتن
to like	خوش / دار	<i>xuš dāštan</i>	خوش	خوش داشتن
to need	داشتن/ دار	<i>lāzēm dāštan</i>	لازم	لازم داشتن
to need/to require	داشتن/ دار	<i>kār dāštan</i>	کار	کار داشتن

Let's see some examples. The first statement is colloquial, and the second one is in standard Dari.

Everyone loves their homeland.	هر کس وطن خود دوست داره. هر کس وطن خود را دوست دارد.
We need a big house.	ما خانه کلان لازم داریم.
She needs a car.	او موتر کار داره. او موتر کار دارد.
He likes his dog.	او سگ خود را خوش داره. او سگ خود را خوش دارد.
We have chicken in our house.	ما در خانه خود مرغ داریم.



Learning Activity 7. Matching the statements. The statements are in standard Dari.

Ahmad fixes the car.	احمد موتر را جور می کند.
The meat is fried.	گوشت سرخ می شود.
People get injured in war.	مردم در جنگ زخمی می شوند.
God willing, she will recover.	انشالله او خوب می شود.
I usually get thirsty during Ramadan.	من در رمضان معمولاً تشنه می شوم.
My mother gets sad quickly.	مادرم زود خفه می شود.
They lie to people.	آنها به مردم دروغ می گویند.
The girls are jumping.	دختر ها خیز می زنند.
My uncle sometimes pays a visit to our house.	کاکایم بعضی وقت ها به خانه ما سر میزند.
I love her.	من او را دوست دارم.
I need a good teacher.	من یک معلم خوب ضرورت دارم.



Learning Activity 8. Now listen to the following audio and fill in the blanks with words that you hear: Standard Dari is used:

۱	او در خانه »	« (to work)
۲	اطفال شان با آنها »	« (to live)
۳	نانوای نان »	« (to bake)
۴	شاگرد ها سوال »	« (to have)
۵	مستری موتر ها را »	« (to fix)
۶	داکتر مریض را »	« (to examine)
۷	عسکر از وطن »	« (to protect)

Key:

۷	۶	۵	۴	۳	۲	۱
محافظت می کند	معاینه می کند	جور می کند	دارند	می پزد	زندگی می کنند	کار می کند

Language and Culture Note 3.

Colloquial Form of the Verb *To Give* (دادن)

The present stem of the verb *dādan* (دادن) is *deh* (ده/ده). This verb serves as:

- **An Independent Verb** - such as: *I give food to my children / bah awlād hāy xod ġēzā me daham* / به اولاد های خود غذا می دهم
- **An Auxiliary in Combined Verbs**- such as: *I teach at a school / dar maktab dars me daham* / در مکتب درس می دهم

In colloquial Dari, native speakers usually use *te* (ت/ت) instead of *deh* (ده/ده) as the present stem of the verb. As such, the above examples change to:

- *I give food to my children / awlād hāe xod a nān me tom* / اولاد های خود را نان می تم
- *I teach at a school / da maktab dars me tom* / ده مکتب درس می تم



Learning Activity 9. Fill in the blanks with the appropriate words. Use an online Dari/Farsi dictionary to find out the meaning of words you do not know. Use standard Dari.

۱	برادرم «داکتر» است و مریض ها را « معاینه می کند ». doctor/ to examine
۲	خاله ام « » است. او در مکتب « » . teacher/to teach
۳	پدرم « » است. او ترکاری « » . shopkeeper/to sell
۴	خواهر او « » است. او در مکتب « » . Student/to study
۵	کاکای احمد « » است. او تکی « » . diver/to drive
۶	عمه تو « » است. او در خانه « » . housewife/to work

Key:

۱	۲	۳	۴	۵	۶
داکتر، معاینه می کند	معلم، درس می دهد	دکاندار، می فروشد	شاگرد، درس می خواند	دریور، می راند	زن خانه، کار می کند



Learning Activity 10. Match the Dari words with their English definitions. Check an online dictionary for some help. See the example.

A person who manages a farm	دیقان / دهقان
A person who drives a vehicle	موتروان
A person who makes bread	نانوای
A person who prevents and detects crime	پولیس
A person who repairs and maintains cars	مستری/ میخانیک
A person who prepares food	آشپز
A person who takes photographs	عکاس
A person who paints buildings	رنگمال
A person who makes clothes such as suits, pants, etc.	خیاط
A person who flies an aircraft	پیلوت

Language and Culture Note 4.

Factors Influencing Afghan Career Choices

Gender and family background are among the main factors influencing an Afghan career choice. In urban areas (مناطق شهری), women usually prefer to work in the health (صحي) and education (تعليمی) sectors (سکتور ها). Some may also choose to work in governmental (دولتی) and non-governmental (غیر دولتی) organizations (موسسات). However, in rural areas with a lack of schools and government representation, women mostly stay home and take care of in-house chores (e.g., raising children, cooking, cleaning, etc.). Men usually work outside of the house in the agricultural industry.

OCCUPATIONS

کار و بار

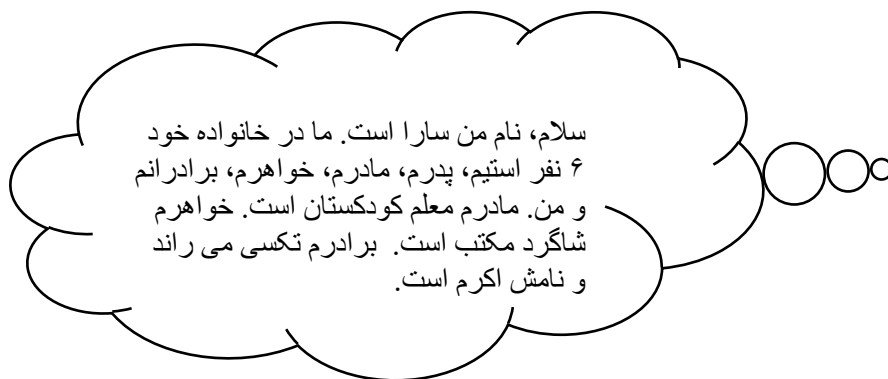
II. STANDARD LANGUAGE

۲. زبان رسمی

CHP 3. L 2. UNDERSTANDING THE READING



Learning Activity 11. Read the following information about the speaker and answer the questions in Dari. Try to respond in a complete sentence to the extent possible. Standard Dari is used.



Question	دري
Who is Akram?	
How many people live in Sarah's family (including her)?	
What does Sarah's mother do?	
Does Sarah have a sister?	
What does Sarah's brother do?	

CHP 3. L 2. CRITICAL THINKING



Learning Activity 12. Work with a partner and discuss the practices that you observe in the pictures. How are these practices different from or similar to your native culture? Write down some points in English on a piece of paper.



Language and Culture Note 5.

Child Labor in Afghanistan: Challenges and Realities

Although Afghanistan's labor law (قانون کار) permits children to start working part-time at the age (عمر) of 15, a quarter of children between the ages of 5 and 14 are compelled to work in hazardous (خطرناک) conditions to provide financial support for their families (مالی). These children often work as metal workers, welders (ویلدنگ کار), carpet weavers (قالین بافان), street vendors, and so on, for long hours. Many children, particularly boys, begin assisting their fathers in farming and animal husbandry from a very young age.

CHP 3. L 2. APPLYING KNOWLEDGE



Learning Activity 13. Work with a partner. Read the following job announcement and decide which applicant is eligible to apply and why. Write your response/rationale in English in the following space.

Applicant 1: Mr. Jabar is looking for a job with a salary of Afs. 8-10 thousand/month. He is an engineer. On the side, he teaches mathematics courses at a private school.

Applicant 2. Ms. Jamila is looking for a job that pays at least Afs. 9 thousand /month. She is currently teaching language courses at a government school as a substitute teacher.

اعلان كاريابي!
اداره: مكتب استقلال
وظيفه: معلم دري
معاش/تنخواه: ۹۷۰۰ افغانی در ماه
برای معلومات بیشتر به صفحه انترنټی ما مراجعه کنید.

Applicant 1 (Mr. Jabar)	Applicant 2 (Ms. Jamila)

CHP 3. L 2. ANALYZING



Learning Activity 14. Work with a partner. Use online resources to research jobs that people typically do in Afghanistan. Then select appropriate jobs for men and women from the perspectives of Afghans. The jobs do not have to be paid positions.

وظایف مناسب برای مردان/مردها Jobs Suitable for Men		وظایف مناسب برای زنان/زنها Jobs Suitable for Women
1.		
2.		
3.		
4.		
5.		

CHP 3. L 2. EVALUATING



Learning Activity 15. Choose factors that influence a future career choice in Afghan society. List the factors in Dari and explain your rationale for each factor in English. You can use online resources including a Dari/Farsi dictionary for help.

دلیل Rationale	فاکتور Factor

CHP 3. L 2. CREATING



Learning Activity 16. Use online resources and the knowledge you have acquired thus far to craft an English presentation exploring the factors that influence career decisions in Dari speaking society. Enhance your presentation by including relevant images to support your points during the delivery. Display your comprehension of Afghan culture by providing explanations for certain practices and career choices. Incorporate Dari words and phrases effectively throughout your presentation.



Learning Activity 17. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB

نجاری کار شادی نیس. / کار بوزینه نیست نجاری.

Transcription: *najāri kār-ē šādi nis. / kār-ē bōzina nest najāri .*

Literal: Carpentry is not a monkey's work/job.

Meaning: This proverb means that a particular task is not suitable for someone who lacks the skills or knowledge for that task, just like carpentry is not suitable for an ox. The proverb is often used to emphasize that certain tasks require specific skills, expertise, or abilities and that not everyone is cut out for every job. It can be used to point out when someone is out of their depth or trying to take on a task for which they are not equipped.

CHP 3. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can interview a classmate/friend and ask questions about their job.	
2.	I can provide basic information about the type of job I do/like to have.	
3.	I can describe jobs that men and women typically do in Afghan societies.	
4.	I can explain the factors that influence Afghans' career choices.	
5.	I can read a job announcement and recognize the information asked for.	
6.	I can say a Dari proverb and explain its use and context.	

CHP 3. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about Afghan *family and occupations* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.
- Display emerging ability to communicate in spontaneous spoken or written conversations on both very familiar and everyday topics, specifically Afghan *family and occupations*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Display emerging ability to present information on both very familiar and everyday topics, specifically Afghan *family and occupations*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.
- Display emerging ability to identify products and practices, specifically as related to Afghan *family and occupations*, to help understand perspectives.
- Display emerging ability to interact at a survival level, specifically when dealing with Afghan *family and occupations*, in some familiar everyday contexts.



Learning Activity 23. Interview a classmate and ask them culturally appropriate questions about their family. Make sure to also include questions about family members' jobs.

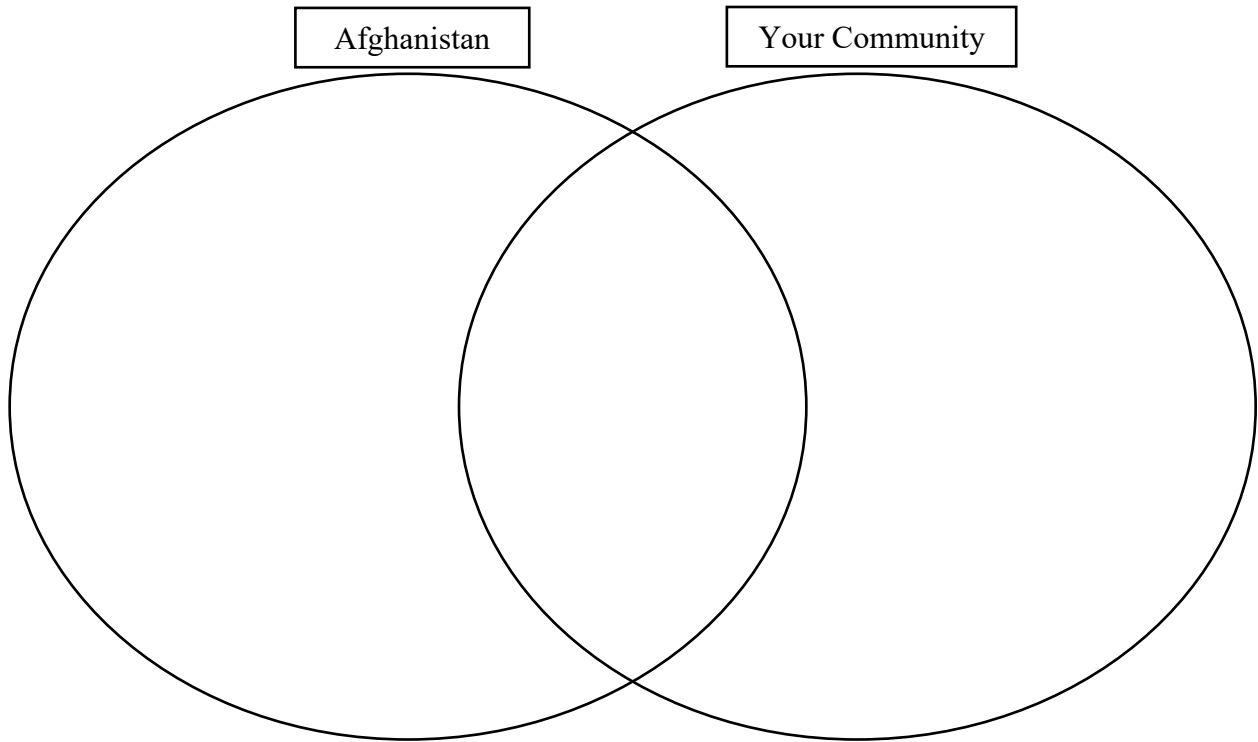


Learning Activity 24. Provide your findings from the interview below. Be sure to write complete sentences. Use standard language. Follow the example:

او حلیمه است. در خانواده حلیمه 3 نفر زنده گی می کند.	Example مثال
	۱
	۲
	۳
	۴
	۵
	۶
	۷
	۸
	۹
	۱۰



Learning Activity 25. Use the following Venn diagram to compare and contrast cultural practices related to perspectives about jobs and their relationship to social status in the Afghanistan and your community.



CHP 3. VOCABULARY

English	Transliteration	Dari
family	<i>fāmil / xānawāda</i>	فامیل / خانواده
mother	<i>mādar</i>	مادر
daughter	<i>doxtar</i>	دُختر
sister/sisters	<i>xwār / xwāhar</i>	خوار / خواهر
brother/brothers	<i>byādar / barādar</i>	بیادر / برادر
son/sons	<i>bača / pesar</i>	بچه / پسر
grandson/granddaughter	<i>nawāsa</i>	نواسه
woman/wife	<i>zan / xānom</i>	زن / خانم
grandmother	<i>bibi / mādar kalān</i>	بی بی / مادرکلان
grandfather	<i>bāba / padarkalān</i>	بابه / پدَرکلان [OBJ]
husband	<i>šuy / šawhar</i>	شوی / شوهر
father	<i>padar</i>	پَدَر [OBJ]
child/children	<i>awlād / oštok / tēfl</i>	اولاد، اشتک / طفل
to live	<i>zēndagi kardan</i>	زنده گی کردن
in	<i>da / dar</i>	د/ در
work/job	<i>kār o bār / kār, wazifa</i>	کار و بار / کار وظیفه
cook	<i>āšpaz</i>	آشپز
baker	<i>nānwāy</i>	نانوی
solider	<i>‘askar / sarbāz</i>	عسکر/سرباز
police	<i>pōlis</i>	پولیس
taxi driver	<i>taksi wān / taksi rān</i>	تکسی وان/تکسی ران
doctor	<i>dāktar</i>	داکتر
security guard/watchman	<i>čawkidār / mohāfēz</i>	چوکیدار/محافظ
former	<i>deqān / dēhqān</i>	دیقان/دهقان
mechanic	<i>mēštari / mexānik</i>	مستری / میخانیک
grocery	<i>sawdā</i>	سودا
person	<i>nafar</i>	نفر
nurse	<i>nars</i>	نرس
photographer	<i>akās</i>	عکاس

manager	<i>modir</i>	مدیر
jobless	<i>bekār</i>	بیکار
occupation	<i>maslak / wazifa</i>	مسلک/وظیفه
to keep safe/ defend	<i>hēfāzat kardan</i>	حفاظت کردن

CHAPTER FOUR

فصل چہارم

SOCIETY AND TRADITIONS

رسم و رواج



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken, written, or signed.

Chapter Objectives

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about Afghan *society and traditions* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

B. Interpersonal Mode: I can communicate in spontaneous spoken and written conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Display emerging ability to communicate in spontaneous spoken and written conversations on both very familiar and everyday contexts about Afghan *society and traditions* using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

Chapter Objectives

- Display emerging ability to present information on both very familiar and everyday contexts about Afghan *society and traditions*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact: I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Display emerging ability to identify products and practices, specifically as related to Afghan *society and traditions*, to help understand perspectives.
- Display emerging ability to interact at a survival level, specifically when dealing with Afghan *society and traditions*, in some familiar everyday contexts.

LESSON 1

درس اول

APPEARANCE AND PERSONALITY

MY GRANDFATHER IS THE VILLAGE ELDER

پدركلنم كلان قريه اس

CHP 4. L 1. ESSENTIAL QUESTIONS

- How do Dari speakers describe themselves?



Look at the picture and make predictions about the significant factors that Afghan Dari speakers may consider when describing themselves. Discuss your predictions with a partner or write down some points on paper.

CHP 4. L 1. FOCUS OF THE LESSON

In this lesson, you will learn how to describe yourself using appropriate adjectives. You will also learn about nouns and adjectives in Dari and practice using them in conversation. The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 4. L 1. Lesson Learning Checklist).

APPEARANCE AND PERSONALITY

MY GRANDFATHER IS THE VILLAGE ELDER

پدرکلانم کلان قریه اس

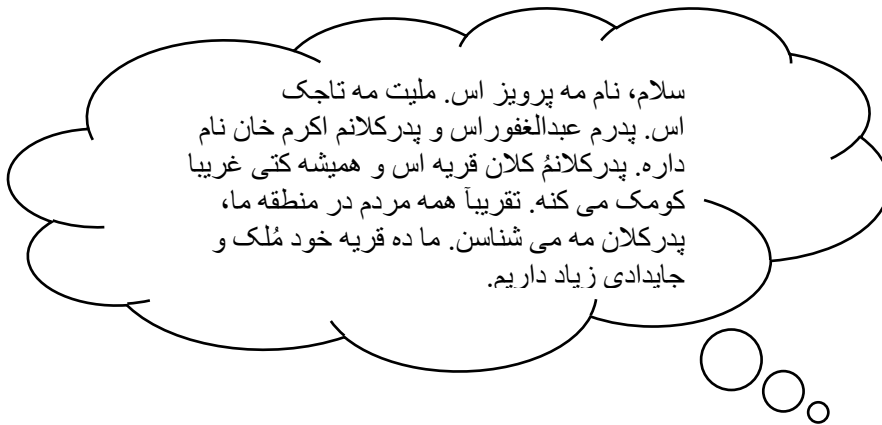
I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 4. L 1. INTRODUCTION



Learning Activity 1. Listen to the text below. As you follow along with the text, think about the information that surprises you. Colloquial Dari is used.



Language and Culture Note 1.

The Importance of Kinship in Afghan Society: Tracing Lineage and Cultural Norm

Kinship forms the foundation of Afghan society (جامعه افغان). Afghans commonly trace their descent through the male bloodline, originating from a shared ancestor (اجداد). When introducing themselves (معرفی کردن), Afghans typically include details (معلومات) about their ancestor and the patriarchal family (خانواده پدری). However, it is customary for them to refrain from discussing or sharing information about the female (زنانه) members of their families.

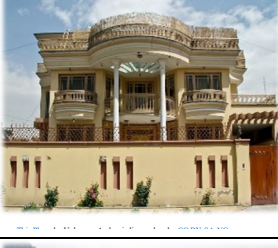


Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري
village	<i>qarya</i>	۱ قريه
elder	<i>kalān / bozorg</i>	۲ کلان / بزرگ
poor / destitute	<i>ġarib</i>	۳ غريب
people	<i>mardom</i>	۴ مردم
sick (person)	<i>nājor / mariz</i>	۵ ناجور / مريض
small / little	<i>xord / kočak</i>	۶ خورد / کوچک
big / large	<i>kalān / bozorg</i>	۷ کلان / بزرگ
black	<i>siāh</i>	۸ سپاه
white	<i>safed</i>	۹ سفید
red	<i>sorx / qěrměz</i>	۱۰ سرخ / قرمز
strong	<i>qawi</i>	۱۱ قوي
weak	<i>za'if</i>	۱۲ ضعيف
beautiful	<i>maqbul</i>	۱۳ مقبول
well/fine	<i>jōr / sěhatmand</i>	۱۴ جور / صحتمند



Learning Activity 3. Match the word with its corresponding picture.

	دختر مقبول
	اطفال غريب
	موٹر سرخ
	طفل خورد
	خانه کلان
	قریه ما



Learning Activity 4: Listen again to the passage from the beginning of the lesson (CHP 4. L 1. INTRODUCTION) and answer the following true/false questions. Write غ for false and ص for true statements.

Statement جمله	True صحيح / False غلط
Parwiz identifies himself as a member of an ethnic group.	ص
He talks about his father and grandfather.	ص
His grandfather is not a famous person.	غ
His grandfather is not able to help people.	غ
The speaker has a lot of land in the village.	ص
Jalal Khan is the speaker's father.	غ
Akran Khan is Abdul Ghafoor's father.	ص

CHP 4. L 1. DIRECT INSTRUCTION

A. Nouns

1. Dari Nouns with Arabic Root

Although Dari is grammatically gender-neutral, many borrowed Arabic feminine words retain their Arabic feminine form. In some cases, the letter *hey* ه is added to the masculine name (with Arabic root) to get its feminine form. See below:

English	Transliteration	Feminine	Transliteration	Masculine
teacher	<i>ma'alema</i>	معلمه	<i>ma'alem</i>	معلم
boss	<i>raisa</i>	رئیسہ	<i>rais</i>	رئیس
<i>a person's name (e.g., John, David, etc.)</i>	<i>jamila</i>	جمیلہ	<i>jamil</i>	جَمیل

In recent years, Dari speakers have begun disregarding that rule and using only the masculine forms of nouns, irrespective of their Arabic roots. For instance, “he is a teacher” and “she is a teacher” are translated in the same manner. «او معلم است.»

The gender of the noun (with Arabic root) does not change the syntax of a sentence (e.g., verb, adjective, etc.). See examples:

Jamil (<i>a boy's name</i>) is at school.	جمیل در مکتب است.
Jamila (<i>a girl's name</i>) is at school.	جمیلہ در مکتب است.

2. Plural Nouns

a) Inanimate Nouns: Using the plural suffix “*hā*” ها

Inanimate nouns become plural by adding *ha* ها at the end of it. As a reminder, the *h* sound in *hā* is not pronounced in colloquial Dari.

English	Transliteration	Plural	Transliteration	Singular
pen/pens	<i>qalam hā</i>	قلم ها	<i>qalam</i>	قَلَم
car/cars	<i>motar hā</i>	موٹر ها	<i>motar</i>	موٹر

b) Animate Nouns

Colloquial Dari

- The suffix “*hā*” ها is commonly used in colloquial Dari to form the plural form of all nouns.

English	Transliteration	Plural	Transliteration	Singular
woman/women	<i>zan hā</i>	زن ها	<i>zan</i>	زَن
worker/workers	<i>kārgar hā</i>	کارگر ها	<i>kārgar</i>	کارگر
bear/bears	<i>xērs hā</i>	خرس ها	<i>xērs</i>	خرس
cow/cows	<i>gāw hā</i>	گاو ها	<i>gāw</i>	گاو

Standard Dari

- The suffix “*ān*” ان . This suffix is used for animate nouns (people, body parts, plants) that end with a consonant to form their plural form, such as:

English	Transliteration	Plural	Transliteration	Singular
woman	<i>zanān</i>	زنان	<i>zan</i>	زَن
eye	<i>čašmān</i>	چشمان	<i>čašm</i>	چشم
tree	<i>daraxtān</i>	درختان	<i>daraxt</i>	درخت
lion	<i>šerān</i>	شیران	<i>šer</i>	شیر

- The suffix “*gān*” گان . This suffix is used for animate nouns that end with the vowel letter “*h*” ه to form their plural form, such as:

English	Transliteration	Plural	Transliteration	Singular
bird	<i>parëndagān</i>	پرنده گان	<i>parēnda</i>	پرنده
ant	<i>mōrčagān</i>	مورچه گان	<i>mōrcha</i>	مورچه
writer	<i>nawisandagān</i>	نویسنده گان	<i>nawisanda</i>	نویسنده

- **The suffix “yān” یان**. This suffix is used for animate nouns that end with the vowel letter *ā* / آ and *waw* / و to form their plural form, such as:

English	Transliteration	Plural	Transliteration	Singular
acquaintance	<i>āšnāyān</i>	آشنايان	<i>āšnā</i>	آشنا
student	<i>dānēšjuyān</i>	دانشجویان	<i>dānēšju</i>	دانشجو

- **The suffix “ān” ان**. As stated above, this suffix is usually used with words that end in a consonant. It is also used to form the plural form of body parts that end with the vowel letter *waw* / و:

English	Transliteration	Plural	Transliteration	Singular
acquaintance	<i>bāzwān</i>	بازوان	<i>bāzu</i>	بازو
student	<i>zānuwān</i>	زانوان	<i>zānu</i>	زانو

Note that this form is an exception to the general rule that uses “yān” یان for nouns that end in the vowel form of *waw* / و.

- **The suffix “in” ين**. Some Arabic loanwords are becoming plural by adding the plural suffix “ين” to the end of their singular form.

English	Transliteration	Plural	Transliteration	Singular
Officer(s)/government employee(s)	<i>māmurin</i>	مامورين	<i>māmur</i>	مامور
(university) student(s)	<i>mohaselin</i>	مُحصّلين	<i>mohasel</i>	مُحصّل

Note: Dari speakers may use an alternative plural form inspired by the Arabic plural ending *āt* /آت/, even for words that are not of Arabic origin. These Arabized forms are often considered to be more formal sounding than their Dari equivalents

English	Standard Plural Form	Alternative Plural Form	Single Form
forest	جنگل ها	جنگلات	جنگل
fruit	میوه ها	میوه جات	میوه
orchard	باغ ها	باغات	باغ
produce	سبزی ها	سبزیجات	سبزی
village	ده ها	دهات	ده

Language and Culture Note 2.

Singular Nouns in Dari: Quantity Identification with Numbers

Unlike in English, singular nouns are used in Dari when we use a number as an adjective to identify the quantity, even if they are more than one. See below:

English	Incorrect	Correct
5 pens	۵ قلم ها	۵ قلم
2 women	۲ زنان	۲ زن
3 boys	۳ بچه ها	۳ بچه
10 students	۱۰ دانشجويان	۱۰ دانشجو
4 employees	۴ مامورين	۴ مامور



Learning Activity 5. Match the following nouns with their equivalents.

teacher	معلم
boys	بچه ها
school	مكتب
schools	مكتب ها
engineers	انجنيران



Learning Activity 6. Write the singular form of the following plural nouns.

English (Plural)	Singular	Plural
girls		دختران
bicycles		بايسكل ها
birds		پرندۀ گان
employees		مامورين
men		مردان
drivers		موتروانان
scientists		دانشوران



Learning Activity 7. Work with a partner or individually. Look up an Afghan picture online. Print and paste the picture in the box below. Write the names of the items and people you see.

Paste Picture



Learning Activity 8. Write the plural form. Refer to the grammar notes for help. See the examples:

English (Singular)	Plural	Singular	English (Singular)	Plural	Singular
human	انسانان	انسان	notebook	کتابچه ها	کتابچه
mother		مادر	room		اتاق
glass		گیلاس	computer		کمپیوتر
school		مکتب	engineer		انجنیر
farmer		دهقان	tree		درخت
judge		قاضی	paper		کاغذ
city		شهر	country		کشور

Language and Culture Note 3.

More Dari Nouns with Arabic Root

Many Dari words are originally from the Arabic language and they have an alternative plural form borrowed from Arabic.

English (Singular)	Transliteration	Plural	Transliteration	Singular
student	<i>mota'alēmin</i>	متعلمین	<i>mota'lēm</i>	متعلم
prophet	<i>anbēyā</i>	انبیا	<i>nabi</i>	نبی
saint	<i>awliā</i>	اولیا	<i>wali</i>	ولی
right	<i>hoquq</i>	حقوق	<i>haq</i>	حق
angel	<i>malāyēk</i>	ملايک	<i>malak</i>	ملک

These Arabic plural forms are mostly only used in standard Dari. This means that it is acceptable to use the plural form with 'hā' (ها) instead of the Arabic plural form of these nouns in colloquial Dari:

متعلم / متعلم ها
ملک / ملک ها

 **Learning Activity 9.** Write the plural form. The standard form of the words is used. Check an online Dari/Farsi dictionary for words you do not know.

۶	۵	۴	۳	۲	۱
سخنگو	پشک	درايور	پدر	خواهر	زن

Key:

۶	۵	۴	۳	۲	۱
سخنگويان/سخنگوها	پشکها/پشک ها	درايوران/درايور ها	پدران/پدر ها	خواهران/خواهر ها	زن ها/زنه/زنان

Language and Culture Note 4.

The Adverb هم *Ham*

The word ‘هم’ (*ham*) is commonly used in the Dari language to mean ‘also,’ ‘in addition,’ or ‘too.’ See the following examples in standard Dari:

I go to school, **too**. (*I go many places, including school*).
من هم مکتب میروم.

I, **too**, go to school. (*Other people go to school, and so do I*).
من مکتب هم میروم.

Remember that in colloquial Dari, the • is often silent.

The Prefix هم *Ham*

Ham (هم) is perhaps just as important when used as a prefix meaning ‘co-,’ ‘fellow-,’ or ‘-mate.’ This prefix is placed before a noun to create a new noun:

Literal Meaning	Meaning	Derivation	English	Noun
‘shared’ color	of the same color	هم + رنگ = هم رنگ	color	رنگ
‘shared’ work	co-worker	هم + کار = همکار	work	کار
‘shared’ room	roommate	هم + اتاق = هم اتاق	room	اتاق
‘shared’ trip	travel partner, companion	هم + سفر = همسفر	travel	سفر
‘shared’ way	travel partner, companion	هم + راه = همراه	way	راه
‘shared’ shadow	neighbor	هم + سایه = همسایه	shadow	سایه

3. Derivative Nouns from Adjectives

The most common suffix that transforms adjectives into nouns is -I (ی). Please see the examples below:

English (Noun)	Transliteration	Noun	Transliteration	Adjective
coldness	<i>sardi</i>	سردی	<i>sard</i>	سرد
heat	<i>garmi</i>	گرمی	<i>garm</i>	گرم
closeness	<i>nazdiki</i>	نزدیکی	<i>nazdik</i>	نزدیک
length	<i>darāzi</i>	درازی	<i>darāz</i>	دراز
goodness	<i>xubi</i>	خوبی	<i>xub</i>	خوب
evil	<i>badi</i>	بدی	<i>bad</i>	بد
youth	<i>jawāni</i>	جوانی	<i>jawān</i>	جوان
old age	<i>piri</i>	پیری	<i>pir</i>	پیر

4. Derivative Nouns from Nouns

The most common suffixes that create agentive nouns are -gar (گر), -goye (گوی), and -bāz (باز). These nouns indicate the person or entity performing the action associated with the meaning of the noun. Please see the examples below:

Agentive Noun	Agentive Noun	Noun
آهنگری <i>āhangari</i> blacksmithing	آهنگر <i>āhangar</i> a blacksmith	آهن <i>āhan</i> iron
زرگری <i>argari</i> goldsmithing	زرگر <i>zargar</i> a goldsmith	زر <i>zar</i> gold
قصه گویی <i>qesa gōyi</i> story telling	قصه گوی / قصه گو <i>qesa gōye / qesa gō*</i> a storyteller	قصه <i>qesah</i> story
دروغ گویی <i>droğ gōyi</i> lying	دروغ گوی / دروغ گو <i>droğ gōye / droğ gō*</i> a liar	دروغ <i>droğ</i> lie
سگ بازی <i>sag bāzi</i> dog play	سگ باز <i>sag bāz</i> dog player a person whose dog participates in dog fights	سگ <i>sag</i> dog

*This form is used in standard Dari.

Language and Culture Note 5.

Diminutive Noun

These are nouns that indicate the smallness of an object or person, as well as the close and endearing nature they hold to the speaker. In Dari, the following prefixes are utilized to create the diminutive form of nouns.

ak / اک – For example: کتابک (small/lovely book), برادرک (little/lovely brother).

Occasionally, this suffix is added to a noun to express empathy or compassion towards a person or object. For example, طفلک بیچاره (poor child).

gak / گک – This suffix function similar to ak/اک. However, it is used with nouns that end with a vowel letter. For example: بچه گک (little boy), لیموگک (small lemon).

aka / اکه – This suffix is sometimes added to nouns such as ‘man’ and ‘woman’ when referring to or addressing them. For instance, مردکه (oh man/the man), and زنکه (oh woman/the woman). However, using these terms with this ending is often considered condescending and disrespectful.

B. Adjectives in Dari

Adjectives are words used to describe people or objects, such as “big” or “scary” In a sentence, the noun typically comes before the adjective. Both nouns and adjectives are connected through the marker *ĕzāfa* (-e) sound. For example:

English (Combined Form)	Transliteration	Combined Form	Adjective	Ėzāfa (-ĕ) Sound	Noun
red apple	<i>seb-ĕ sorx</i>	سیب سرخ	سرخ	-ĕ	سیب
kind woman	<i>zan-ĕ mĕhrabān</i>	زن مهربان	مهربان	-ĕ	زن
big yard	<i>hawli-ĕ kalān</i>	حولي کلان	کلان	-ĕ	حولي
smart dog	<i>sag-ĕ hušyār</i>	سگ هوشیار	هوشیار	-ĕ	سگ

1. More Adjectives

English	Transliteration	Adjective
good/well/fine	<i>xub</i>	خوب
new	<i>naw / jadid</i>	نو/جدید
old	<i>kohna</i>	کهنه
easy	<i>āsān</i>	آسان
beautiful	<i>maqbul</i>	مقبول
small/little/younger	<i>xord / kočak</i>	خورد/کوچک
strong	<i>qawi</i>	قوی
weak	<i>za'if</i>	ضعیف

Language and Culture Note 6.

The Tajiks of Afghanistan: Heritage, Loyalty, and Political Dynamics

The Tajiks, with Persian heritage, constitute one of the largest ethnic groups in Afghanistan. Unlike tribal communities, Tajiks primarily center their loyalty around their family and village. Consequently, instead of reflecting their tribe or ethnicity, Tajiks often adopt surnames indicating their place of birth.

While the Tajiks commonly possess a high level of education, placing them among Afghanistan's elite, they tend to have limited political influence within the country's political landscape.



Learning Activity 10. Match the words with their corresponding pictures.

	خوش		پولدار
 This Photo by Unknown Author is licensed under CC BY-ND	مريض		مقبول
 This Photo by Unknown Author is licensed under CC BY	خفه		غريب
	خورد	 Photos by Unknown Author is licensed under CC BY-NC-ND	پير
	جوان		زرد

2. Comparative and Superlatives

Comparatives are formed by adding the suffix -tar (تر) to the base adjective in order to compare two things or people. See below:

English (Comparative)	Transliteration	Comparative	Transliteration	Adjective
better	<i>xubtar</i>	خوب + تر = خوبتر	xub	خوب
worse	<i>badtar</i>	بد + تر = بدتر	bad	بد
shorter	<i>kōtāhtar</i>	کوتاه + تر = کوتاهتر	kōtāh	کوتاه
smarter	<i>lāyēqtar</i>	لایق + تر = لایقتر	lāyeq	لایق
lazier	<i>tanbaltar</i>	تنبل + تر = تنبلتر	tanbal	تنبل
more expensive	<i>qimattar</i>	قیمت + تر = قیمتتر	qimat	قیمت
cheaper	<i>arzāntar</i>	ارزان + تر = ارزانتتر	arzān	ارزان

Note: In colloquial Dari, mostly natives use the preposition ‘of + [main form of the adjective] + kada.’ For example, the sentences ‘She is older than me’ will be translated as *az ma kada kalan as*. (از مه کده کلان اس).

The superlative is formed by adding the suffix -tar-in (ترین) to the adjective, allowing for comparison of an object or person with others, indicating the highest degree. See below:

English (Comparative)	Transliteration	Superlative	Transliteration	Adjective
the best	<i>xubtarin</i>	خوب + ترین = خوبترین	xub	خوب
the worst	<i>badtarin</i>	بد + ترین = بدترین	bad	بد
the shortest	<i>kōtāh tarin</i>	کوتاه + ترین = کوتاهترین	kōtāh	کوتاه
the smartest	<i>lāyeq tarin</i>	لایق + ترین = لایقترین	lāyeq	لایق
the laziest	<i>tanbal tarin</i>	تنبل + ترین = تنبلترین	tanbal	تنبل
the most expensive	<i>qimat tarin</i>	قیمت + ترین = قیمتترین	qimat	قیمت
the cheapest	<i>arzān tarin</i>	ارزان + ترین = ارزانترین	arzān	ارزان



Learning Activity 11. Complete the missing words. Colloquial Dari is used.

مه بچه «خورد» خانه استم. خوار « کلانم » (older) فضیله نام داره و او « کلانترین » (oldest) اولاد
 خانه اس. پدرم ادم تحصیل کده اس. مه دو بیادر دارم. بیادر ایم « هوشیارترین » (smartest) شاگردهای صنف
 خود استن. هردوی شان د مکتب اول نمره استن. بیادر خوردم د صنف شش و بیادر کلانم در لیسه اعتبارخان صنف
 دوازه اس.

Language and Culture Note 7.

Social Status– *Malĕk* (ملک)

In many societies, the position of *malĕk* (ملک) is held by an elderly individual chosen by the villagers (روستاییان/دهاتیان) to represent their interests. Typically, when a *malĕk* passes away, the role often transfers to his son. As a vital intermediary between the government and the local community, the *malĕk* wields significant power (قدرت) and influence (نفوذ). Their close connections (روابط نزدیک) with ordinary people are demonstrated by invitations to weddings (مراسم ازدواج) and attendance at funerals (جنازه).

Given their position, a *malĕk* must exemplify exceptional hospitality (مهمان نواز) and welcoming demeanor, as he frequently receives and host visitors from outside the town or village.

APPEARANCE AND PERSONALITY

MY GRANDFATHER IS THE VILLAGE ELDER

پدرکلانم کلان قریه اس

II. STANDARD LANGUAGE

۲. زبان رسمی

CHP 4. L 1. READING



Learning Activity 12. In a small group, discuss the following questions:

- How do Afghans describe themselves?
- What factors are they most proud of as part of their identity?

من کی استم

Who Am I

سلام، نام من جبار است. ملیت من تاجک است و از یک خانواده مذهبی استم. پدرم غلام دستگیر خان نام دارد. او در ولایت پروان در یک دفتر دولتی رئیس است. نام پدرکلانم مولوی غلام یعقوب خان است. پدرکلانم در پروان زمین و جایداد زیاد دارد.

Language and Culture Note 8.

Social Status– Khan (خان)

A *xān* (خان) is an individual who possesses significant wealth (دارایی) derived from owning substantial amounts of land (زمین). *Xānān* command respect within the community.

Additionally, Afghans hold a high social status if they belong to a well-regarded religious family. These families have a considerable number of followers within the Afghan community. It is common for Afghans to discuss their ancestry and forefathers as an integral part of their identity when introducing themselves.



Learning Activity 13. Now re-read the text (below) and answer the questions in Dari. You can use the information from the text or be creative and add new information. See the example:



سلام، نام من جبار است. ملیت من تاجیک است و از یک خانواده مذهبی استم. پدرم غلام دستگیرخان نام دارد. او در ولایت پروان در یک دفتر دولتی رئیس است. نام پدرکلانم مولوی غلام یعقوب خان است. پدرکلانم در پروان زمین و جایداد زیاد دارد.

What is the speaker's name?	نام او جبار است.
To which type of family does he belong?	
What is the grandfather's title?	
Where does the speaker live?	
What is the speaker's father's job?	



Learning Activity 14. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Dari word/phrase that best expresses the meaning of each of the following English words/phrases:

1. It is a religious title _____.
2. It is a nationality _____.
3. It is a province north of Kabul _____.
4. It is sign of wealth _____.
5. The author's father is _____.

Key:

۵	۴	۳	۲	۱
رئیس	زمین / جایداد	پروان	تاجک	مولوی



Learning Activity 15. Main Idea

Provide the main idea of the text in English. Try to read between the lines and understand the purpose of each piece of information that the author (Jabar) provides.

CHP 4. L 1. APPLYING KNOWLEDGE



Learning Activity 16. Work with a partner/or alone and create culturally appropriate questions in Dari that you may need to use if you interview a native Dari speaker. Include the elements that Afghans may feel proud to talk about. You can search online and refer to the text on the previous page for help. For instance, Afghans may like to talk about their wealth, lands, the level of influence they have among people, etc.

	۱
	۲
	۳
	۴
	۵

CHP 4. L 1. ANALYZING

Comparing Cultural Perspectives



Learning Activity 17. In English, compare how people typically describe themselves in your community. What similarities and differences do you notice with Afghan culture? How would older people describe themselves? How about women and girls? Etc.

CHP 4. L 1. EVALUATING



Learning Activity 18. In English, describe how lack of property and wealth may affect an Afghan's identity and social status?

CHP 4. L 1. CREATING



Learning Activity 19. Based on what you have learned and acquired thus far, create an oral presentation supported by images that highlights how Afghans typically describe themselves, including the information they provide and its significance. Then, present your slides or posters to your classmates in English. Make sure to incorporate keywords and phrases in Dari.



Learning Activity 20. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB

با هر چیز بازی، با ریش بابا هم بازی

Transliteration: *bā har chiz bāzi, bā rish-ē bābā ham bāzi*

Literal: Playing with everything, even with grandfather's beard

Meaning: This proverb is used to describe someone who is very fearless, reckless, or doesn't understand boundaries and limitations. Playing with a father's beard is considered disrespectful or bold, so this saying denotes taking liberties or risks that one shouldn't. It's often used to highlight someone's audacious or bold behavior, especially when they're doing something considered taboo, disrespectful, or crossing a line. For instance, if someone is being overly casual or taking undue liberties in a formal setting, this proverb might be invoked to describe their behavior.

CHP 4. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can introduce myself and include elements that I am proud of.	
2.	I can interview a classmate and ask them about their roots and family background.	
3.	I can provide a few details about the elements that Afghans consider important when they introduce themselves.	
4.	I can discuss the elements that may influence an Afghan's social status.	
5.	I can read a simple Dari text and retell its main ideas using discrete sentences.	
6.	I can say a Dari proverb and explain its use and context.	

LESSON 2

درس دوم

REGIONS AND LOCAL CUSTOMS

منطقه ها و لباس های محلی شان

CHP 4. L 2. ESSENTIAL QUESTIONS

- What is the significance of the Kabul and Balkh provinces?
- What to expect regarding people's attire in public?



Look at the pictures and discuss the following questions with a partner:

- Which province and city names are familiar to you and why?
- Which provinces do you think are predominately Dari-speakers?

CHP 4. L 2. FOCUS OF THE LESSON

In this lesson, you will learn how to describe the significance of the geographical locations of Kabul and Balkh and identify the differences and similarities in the clothing styles of the people. The grammar lessons will focus on the simple present tense, possessive pronouns, prepositions, and cardinal directions in Dari. The first part of the lesson emphasizes colloquial Dari, while the second part delves into standard use of Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 4. L 2. Lesson Learning Checklist).

PLACES AND LOCAL CUSTOMS

موقعیت جغرافیایی و آداب و رسوم محلی

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 4. L 2. INTRODUCTION



 **Learning Activity 1.** Listen to your teacher (or audio). As you follow along with the text, think about the information that surprises you.



کابل پایتخت افغانستان اس. ای
ولایت تقریباً ۲۷۵ کیلومتر مربع
وسعت داره. د ای شار ساختمان ها
و خانه های کابل معمولاً قدیمی
استن.

مردمان اصلی کابل تاجک و
دری زبان استن، اما چون کابل
مرکز افغانستان اس، مردم از سراسر کشور د ای ولایت کار
و زندگی می کنن.



کالای محلی مرد ها ده کابل، پیران و تنبان اس که معمولاً رنگ ساده
داره و زن ها زیاد تر وختا پیران های کلان گلدار می پوشن. اما چون
کابل پایتخت اس، بسیاری مردم که کار های دولتی دارن یا ده مکتب یا
دانشگاه استن مثل غربی ها یا خارجی ها کالا می پوشن، یعنی پطلون،
یخن قاق، نکتایی، و غیره.



Language and Culture Note 1.

Afghanistan's Rich Cultural Heritage and Religious Diversity: From Ancient Times to Present

Throughout its history (تاریخ), Afghanistan has served as a significant hub for various empires (امپراطوری ها) and cultures. The local population and their rich traditions have been shaped by influences spanning from Greece (یونان) to India (هندوستان). In ancient times, the people adhered to the faith of Zoroastrianism (زردشت).

Prior to the Arab invasion (تجاوز عرب), Buddhism (بودایی) and Hinduism (هندو) were prevalent across much of present-day Afghanistan. However, following the Arab conquest, the majority of the population converted to Islam (اسلام). Presently, the majority of Dari-speaking Afghans practice Sunni Islam. Nevertheless, there are significant communities of Shi'ite (شعیه) Muslims residing in different regions of Afghanistan, such as the Hazara (هزاره) in the central part, the Qizilbash (قزلباش) in the northwest, and the Ismailis (اسماعلیه) in the northeast.

CHP 4. L 2. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري	
province	<i>wēlāyat</i>	ولايت	۱
boarder	<i>sarhad / marz</i>	سرحد / مرز	۲
clothes	<i>kālā / lēbās</i>	کالا / لباس	۳
usually	<i>ma'mulan</i>	معمولاً	۴
nationality	<i>mēlēyat</i>	ملیت	۵
tribe, people	<i>qawm</i>	قوم	۶
sheet/ cotton cloth	<i>čādar</i>	چادر	۷
long	<i>darāz</i>	دراز	۸
hat	<i>kolāh</i>	کلاه	۹
shirt and trouser [traditional]	<i>perān ō tonbān / perāhan ō tonbān</i>	پیران و تنبان / پیراهن و تنبان	۱۰
to wear/put on	<i>pošidan</i>	پوشیدن	۱۱
pants	<i>patlun</i>	پتلون	۱۲
tie	<i>nuktāi</i>	نکتهایی	۱۳
collared shirt	<i>yaxan qāq</i>	یخن قاق	۱۴
vest coat	<i>wāskēt</i>	واسکت	۱۵
hat [traditional]	<i>pakol</i>	پکول	۱۶
Western	<i>garbi</i>	غربی	۱۷
turban	<i>longi</i>	لنگی	۱۸



Learning Activity 3. Match the word with its corresponding picture.

 Photos by Unknown Author is licensed under CC BY-SA	چادری
	واسکت
	پیران و تتبان مردانه
	پکول
	چادر
	پیران و تتبان زنانه



Learning Activity 4: Listen to the same passage at the beginning of the lesson (CHP 4. L 2. INTRODUCTION) and answer the following statements. Write **ص** for correct and **غ** for true statements.

Statement جمله	True صحيح / False غلط
The passage is about the Kabul province.	ص
Kabul is in the south of the country.	غ
Kabul has an international border.	غ
The passage also talks about how people dress in Kabul.	ص
The passage talks about food and transportation systems in Kabul.	غ
The passage indicates the type of clothing that usually males and females Wear.	ص
Kabul has a border with Nangarhar.	ص
People in Kabul do not wear western dress.	غ
The inhabitants of Kabul are only Tajiks.	غ
Pakol is an example of local dress.	ص

CHP 4. L 2. DIRECT INSTRUCTION

A. Possession

We already introduced the use of *ĕzāfa* (اضافه) and possessive suffix to demonstrate possession in Chapter 2, Lesson 2. Here we introduce the reflexive pronoun which also shows possession.

1. **Reflexive pronouns** are used in place of nouns. In Dari, the following reflexive pronouns are خود (*xud*), خویش (pronounced *xeš*), and خویشتن (pronounced *xeštan*). Among these three, خود is the most commonly used. It can be used with *ĕzāfa* or with a possessor suffix. Remember that the marker exists in both forms. Please refer to the following examples in standard Dari:

English	With Possessor Suffix	With Ėzāfa	Personal Pronoun	1 st Noun
my book	کتاب خودم	کتاب خود من	من	کتاب
our book	کتاب خودمان	کتاب خود ما	ما	کتاب
your book	کتاب خودت	کتاب خود تو	تو	کتاب
your book	کتاب خودتان	کتاب خود شما	شما	کتاب
his/her book	کتاب خودش	کتاب خود او	او	کتاب
their book	کتاب خودشان	کتاب خود ایشان	ایشان	کتاب
Ahmad's book	کتاب خود احمد	کتاب خود احمد	احمد	کتاب

 **Learning Activity 5.** Use (خود) to answer the following questions using complete sentences. Use written language. You can use an online Dari/Farsi dictionary for help. Follow the example:

How do Afghans usually eat food? (With their hands)	افغانها معمولاً همراهی دست های خود نان می خورند.
How do you write? (With my pen)	
With whom does she live? (With her grandfather)	
Where are you? (With the tall woman)	

B. Prepositions

Prepositions are words used to describe the location of something. Similar to English, prepositions in Dari are suffixes that precede a noun or a noun phrase. There are four types of prepositions in Dari. If the standard form differs, it will be indicated in bold.

1. Prepositions Used with *ēzāfa*

English	Transliteration	In Context (Used with <i>Ēzāfa</i>)	Preposition
<u>for</u> noon	<i>bar-ē čāšt / barāy-ē zohr</i>	بر چاشت/ برای ظهر	بر/ برای
<u>around</u> 6 o'clock	<i>hodud-ē sā'at 6 baja</i>	حدود ساعت ۶ بجه	حدود
<u>on</u> the table	<i>ruy-ē mez</i>	روی تخت	روی
<u>over</u> the bed	<i>bālāy-ē taxt</i>	بالای میز	بالای
<u>under</u> the ceiling	<i>zer-ē čat / zer-ē saqf</i>	زیر چت / زیر سقف	زیر
<u>on top of</u> the roof	<i>sar-ē bām</i>	سر بام	سر
<u>around</u> the house	<i>dawr-ē xāna</i>	دور خانه	دور
<u>next to</u> the kindergarten	<i>dar pahluy-ē kōdakēstān</i>	در پهلوی کودکان	در پهلوی
<u>toward</u> office	<i>taraf-ē daftar</i>	طرف دفتر	طرف
<u>inside</u> the building	<i>dāxēl-ē sāxtēmān</i>	داخل ساختمان	داخل
<u>outside</u> of the park	<i>xārēj-ē pārk</i>	خارج پارک	خارج
<u>about</u> you	<i>dar bāray-ē tu</i>	درباره تو	*درباره
<u>inside</u> the box	<i>darun-ē baks</i>	درون بکس	درون/ داخل
<u>with</u> my father	<i>hamrāy-ē padaram</i>	همرای پدرم	**همرای

*The letter ؤ with a hamza on top is often used to signify *ēzāfa* in words that end in ؤ.

**همرای is mostly used in standard Dari, while کتی *kate* is used in colloquial Dari but is not an *ēzāfa* construction.

2. Prepositions Used Independently

English	Transliteration	In Context	Preposition
<u>to</u> people	<i>ba mardom</i>	به مردم	به
<u>until</u> tomorrow	<i>tā sabā / tā fardā</i>	تا سبا / تا فردا	تا
<u>of/from</u> Kabul	<i>az kābol</i>	از کابل	از

without job	<i>bekār</i>	بیکار	بی
with my aunt	<i>bā xāleym/ bā xāla am</i>	با خاله یم / با خاله ام	با
in/at the university	<i>da dānēšgā / dar dānēšgāh</i>	د دانشگاه / در دانشگاه	د / در

3. Prepositions Used as a Group of 2-3 Words

English	Transliteration	In Context	Preposition
We go together	<i>bā ham merawem</i>	با هم میرویم.	با هم
before	<i>qabl az xāb / peš az xāb</i>	قبل از خواب	پیش از / قبل از
after	<i>bād az ġeżā / ba'd az ġeżā</i>	بعد از غذا	باد از / بعد از
because of/due to eating	<i>ba sabab-ē xordan</i>	به سبب خوردن	به سبب
because of/due to rain	<i>az/ba xātēr-ē</i>	از خاطری باران	از / به خاطری



Learning Activity 6. Look at the pictures and describe the location of the first word using the proper preposition.

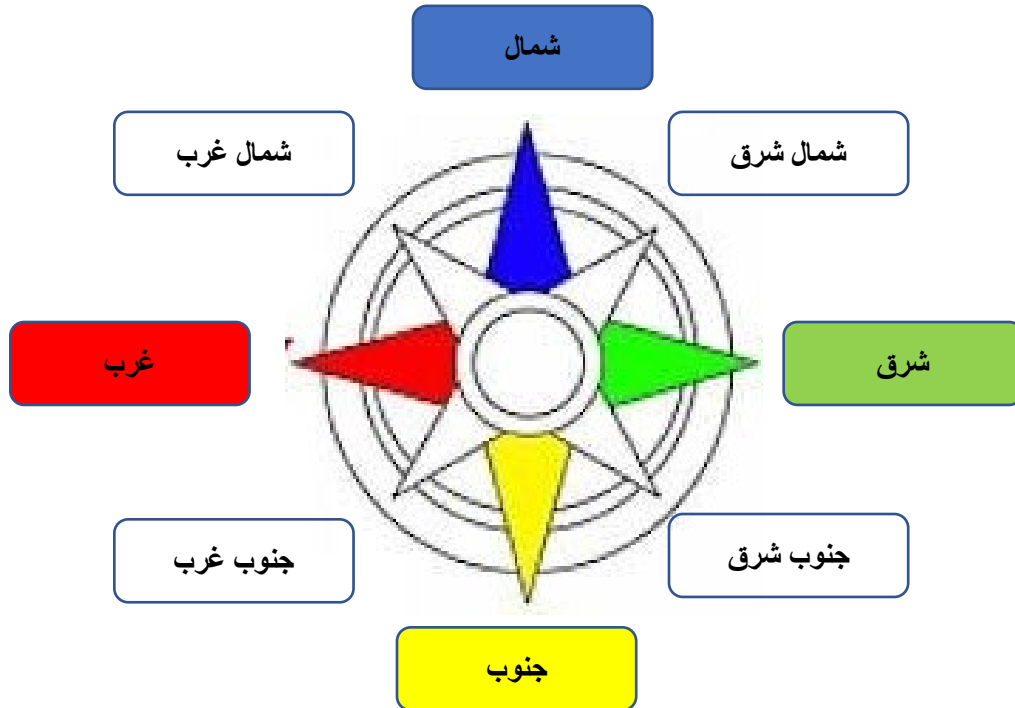
		women/car
		taxi driver/taxi
		plane/runway
		students/class
		students/teacher

Language and Culture Note 2.

Kabul Province: A Strategic Hub for Trade and Seasons of Contrasts

Kabul province occupies a strategically advantageous location within Afghanistan, serving as a regional hub for trade and commerce between Pakistan and Central Asia. One of the busiest border crossing points between Afghanistan and Pakistan is Torkham (تورخم). Kabul experiences four distinct seasons, with warm (گرم) summers (تابستان) and cold (سرد) winters (زمستان).

4. Cardinal Directions





Learning Activity 7. Look at the map and read below to understand how directions are used to identify the location of a province. Provinces' names are in red, and their capitals are in black.



Kabul province is in the south of Kapisa.	ولایت کابل در جنوب کاپیسا است.
Parwan province is in the northwest of Kabul.	ولایت پروان در شمال غرب کابل است.
Logar province is in the south of Kabul.	ولایت لوگر در جنوب کابل است.
Laghman is in the east of Kabul province.	لغمان در شرق ولایت کابل است.



Learning Activity 8. Work with a partner or alone. Look at the map and find the following provinces. Write the name of the province in Dari.

This province is in the northwest of Kunar.	نورستان
This province is in the southeast of Logar.	پکتیا
This province is in the northwest of Nangarhar.	لغمان
This province is in the south of Kabul.	وردک
These provinces are in the east of Pakistan.	کندهار

Language and Culture Note 4.

Afghan Clothing

Traditional dressing covers the whole body of men and women. Each ethnic group has its own style of dressing.

Men's standard traditional dress is *perān ō tonbān* (پیران / بیراهن و تنبان) with optional head covering turban or a hat. Hats come in different formats. Pakol is a round-shaped hat that is mostly used in eastern and northern Afghanistan.



Čapan is another form of traditional clothing that men usually wear. *Čapan* is more common in northern Afghanistan.

Women traditionally wear long and colorful dresses in special events such as weddings, cultural events, etc. Dresses are detailed with gold threading and gold beads on silk fabrics. Usually, these dresses are heavy and filled with small mirrors. The regular type of out-of-the-house clothing for women includes wearing a *hējāb* or *čādari* to cover their whole body. However, some women, especially older women, wear long dresses and cover their heads with *čādar*.



PLACES AND LOCAL CUSTOMS

موقعیت جغرافیایی و آداب و رسوم محلی

II. STANDARD LANGUAGE

۲. زبان رسمی

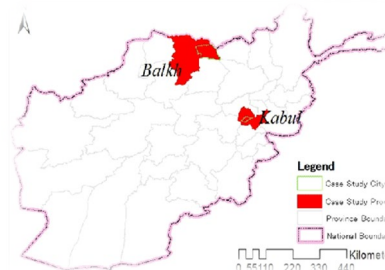
CHP 4. L 2. READING



Learning Activity 9. Work with a partner or alone and read the following text about Balkh province. The text is identical to the one you read about Kabul province. Categorize the information. You can use an online Dari/Farsi dictionary for help.

بلخ یکی از ۳۴ ولایات افغانستان است که در شمال کشور موقعیت دارد. مرکز این ولایت شهر مزار شریف است.

بلخ قدامت (تاریخ) چند هزار ساله دارد. این ولایت در گذشته مرکز زردشتیان بود. عارفان و علمای مانند مولانا جلال الدین محمد بلخی (رومی) و ابن سینا (بوعلی) زاده ولایت بلخ هستند. مردم بلخ شامل ملیت های گوناگون چون تاجک، پشتون، هزاره، اوزبیک، ترکمن و غیره است.



ولایت بلخ در شمال با کشور اوزبیکستان سرحد دارد و در شرق با ولایت سمنگان، در غرب با ولایت جوزجان، و در جنوب با ولایت بامیان هم سرحد است.

لباس مرد ها معمولاً پیران و تنبان است. اشخاص کلان سن چین هم می پوشند. زنان زیادتیر پیراهن های کلان و برقع (حجاب) و چادری می پوشند.



Direction	Province	Clothes	Scholars	Verbs	Adjective



Learning Activity 10. Draw from the reading (CHP 4. L 2. Reading) and culture notes complete the following True/False (T/F) statements: Write **ص** for correct and **غ** for false statements.

Statement جمله		True صحیح / False غلط
1.	Balkh is one of the southern provinces	غ
2.	Balkh is fairly a new province.	غ
3.	Balkh has an international border.	ص
4.	The capital of Balkh is the city of Mazar-e-Sharif.	ص
5.	Balk has a border with four provinces	ص
6.	Bamiyan province is in the north of Balkh.	غ
7.	Rumi was born in Balkh.	ص
8.	This province has diverse inhabitants.	ص
9.	Women usually cover head-to-toe in public	ص
10.	Long ago, the people of Balkh practiced Zoroastrianism.	ص

Language and Culture Note 5.

Afghan Culture: Ancient Traditions and Religious Customs

Across different regions and among various ethnic groups, Dari-speaking Afghans continue to observe certain age-old traditions. For instance, Nawruz (Zoroastrian New Year) is celebrated, and it is common for people to place candles on graves as a way to honor and remember their loved ones. Additionally, some Afghans light candles (شمع) in shrines (زیارت), believing that the revered saint (ادم پرهیز گار و بجا رسیده) would intercede on their behalf with the divine. However, it's important to note that this particular practice is considered un-Islamic (غیر اسلامی).





Learning Activity 11. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Dari word/phrase that best expresses the meaning of each of the following English words/phrases:

1. _____ is a country in the north of Balkh province.
2. 'قدامت چند هزار ساله' Means _____.
3. Women usually wear _____ outside of the house.
4. Samangan is in the (direction) _____ of the country.
5. It is men traditional coat worn over clothes _____.



Learning Activity 12. Main Idea

Provide the main idea of the text (CHP 4. L 2. Reading) in English. Try to read between the lines and understand the purpose of each piece of information that the speaker/writer provides. For instance, what is the significance of Balkh province? Why and how do women cover their bodies in most public places? Etc. Look up some facts online to enrich your response.

CHP 4. L 2. APPLYING KNOWLEDGE



Learning Activity 13. Work with a partner or individually and generate culturally suitable questions in Dari to conduct an interview with a native Dari speaker regarding their hometown or region. Ask questions about local customs, such as traditional attire, as well as geographical locations. You may refer to the previous' page's text and online resources for assistance. Avoid asking sensitive questions, such as what clothing your sisters typically wear, etc.

	۱
	۲
	۳
	۴
	۵



Learning Activity 14. Use the questions to interview 2-3 classmates. Write your findings in Dari from the interviews below, using simple and short phrases and sentences.

CHP 4. L 2. ANALYZING

Comparing Cultural Perspectives



Learning Activity 15. In English, compare how people typically dress in your community. What similarities and differences do you notice with Afghan culture?

CHP 4. L 2. EVALUATING



Learning Activity 16. In English, describe the rationale behind styles of dress in Dari-speaking communities. You can use online sources to investigate the topic.

CHP 4. L 2. CREATING



Learning Activity 17. Based on your current knowledge and understanding, prepare an oral presentation accompanied by relevant images depicting the attire of Afghans in public settings. Present you slides or posters to your classmates in English. Ensure to incorporate keywords and phrases in Dari.



Learning Activity 18. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB

برای هرکس وطن اش کشمیر است.

Transliteration: *barāy har kas watanaš kašmir ast.*

Literal: For everyone, their homeland is Kashmir.

Meaning: This saying means that everyone considers their homeland or birthplace as beautiful and precious as Kashmir. Kashmir is often referred to as "paradise on earth" because of its breathtaking beauty, so the proverb is equating one's love for their homeland to the renowned beauty of Kashmir.

This expression is used to emphasize the universal sentiment of love and attachment people have for their own homeland, regardless of where they come from. Even if someone's native place isn't as picturesque or famous as Kashmir, the emotional connection they feel makes it just as dear and beautiful to them. This can be invoked when talking about homesickness, nostalgia, or the deep-rooted connection people feel to their place of origin.

CHP 4. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can talk about the significance of Kabul and Balkh using discrete sentences.	
2.	I can identify typical clothing men and women wear in Kabul and Balkh.	
3.	I can explain the geographic location of Kabul and Balkh on a regional map, using short and discrete sentences.	
4.	I can interview a classmate and ask questions about their place of origin.	
5.	I can read a simple Dari text and retell its main ideas using discrete sentences.	
6.	I can say a Dari proverb and explain its use and context.	

CHP 4. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about Afghan *society and traditions* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.
- Display emerging ability to communicate in spontaneous spoken and written conversations on both very familiar and everyday contexts about Afghan *society and traditions* using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Display emerging ability to present information on both very familiar and everyday contexts about Afghan *society and traditions*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.
- Display emerging ability to identify products and practices, specifically as related to Afghan *society and traditions*, to help understand perspectives.
- Display emerging ability to interact at a survival level, specifically when dealing with Afghan *society and traditions*, in some familiar everyday contexts.



Learning Activity 19. Interview a classmate and ask them culturally appropriate questions regarding the personalities of their family members. However, it is crucial to be mindful of cultural sensitivity and avoid discussing or asking questions about female members.

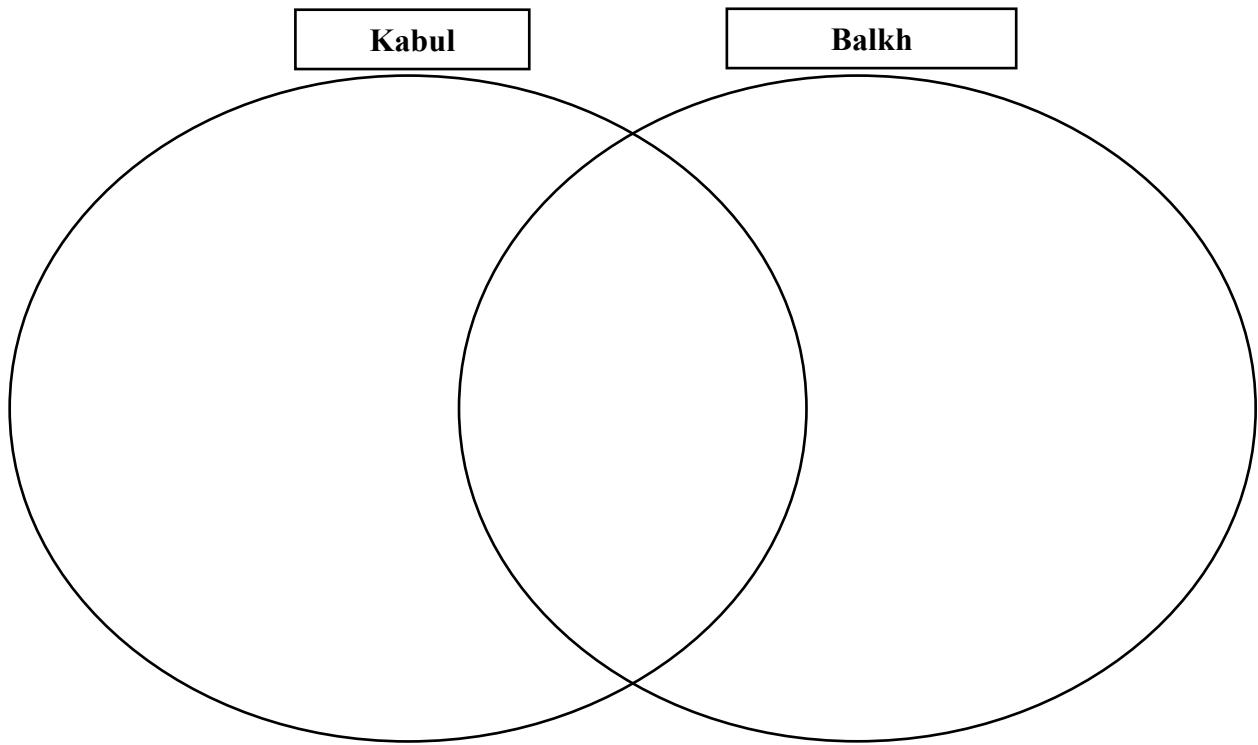


Learning Activity 20. Provide your findings from the interview below. Be sure to write complete sentences using the standard Dari:

	۱
	۲
	۳
	۴
	۵
	۶
	۷
	۸
	۹
	۱۰



Learning Activity 21. Search online sources about Kabul and Balkh and also use your knowledge gained through this lesson. Compare and contrast the importance of the two provinces in Afghanistan using the following Venn diagram.



CHP 4. VOCABULARY

English	Transliteration	دري
clothes	<i>kālā / lebās</i>	کالا / لباس
beautiful	<i>maqbul</i>	مقبول
big/large	<i>kalān / bozorg</i>	کلان / بزرگ
black	<i>sěyāh</i>	سیاه
border	<i>sarhad / marz</i>	سرحد
collared shirt	<i>yaxan qāq</i>	یخن قاق
elder	<i>kalān / bozorg</i>	کلان / بزرگ
hat [traditional]	<i>pakōl</i>	پکول
hat	<i>kolāh</i>	کلاه
long	<i>darāz</i>	دراز
nationality	<i>mělēyat</i>	قوم / ملیت
ethnic group, people	<i>qawm</i>	قوم
pants	<i>pathun</i>	پتلون
people	<i>mardom</i>	مردم
poor/destitute	<i>ğarib</i>	غریب
province	<i>wělāyat</i>	ولایت
red	<i>sorx / qěrměz</i>	سرخ / قرمز
sheet/ cotton cloth	<i>čādar</i>	چادر
shirt and trouser [traditional]	<i>perān ō tonbān / perāhan ō tonbān</i>	پیران و تنبان / پیراهن و تنبان
sick (person)	<i>nājor/mariz</i>	ناجور / مریض
small/little	<i>xord / kočak</i>	خورد / کوچک
strong	<i>qawi</i>	قوی
tie	<i>nuktāi</i>	نکتایی
to wear/put on	<i>pošidan</i>	پوشیدن
turban	<i>longi</i>	لنگی
usually	<i>ma'mulan</i>	معمولاً
vest coat	<i>wāskēt</i>	واسکت
village	<i>qarěya</i>	قریه
weak	<i>za'if</i>	ضعیف
well/fine	<i>jor / sěhatmand</i>	جور / صحتمند
western	<i>ğarbi</i>	غربی
white	<i>safed</i>	سفید

CHAPTER FIVE

فصل پنجم

MY LEISURE TIME ACTIVITIES

اوقات فراغت



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

Chapter Objectives

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about *my leisure time activities* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

B. Interpersonal Mode: I can communicate in spontaneous spoken and written conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Display emerging ability to communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically *my leisure time activities*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

Chapter Objectives

- Display emerging ability to present information on both very familiar and everyday topics, specifically *my leisure time activities*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken or written language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact: I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Display emerging ability to identify products and practices, specifically as related to *my leisure time activities*, to help understand perspectives.
- Display emerging ability to interact at a survival level, specifically when dealing with *my leisure time activities*, in some familiar everyday contexts.

LESSON 1

درس اول

LEISURE TIME ACTIVITIES AND HOBBIES

تفریح و سرگرمی هایم

CHP 5. L 1. ESSENTIAL QUESTIONS

- How are leisure time activities similar or different in Afghanistan compared to my country? What leisure activities are universal?



Look at the picture and discuss the following questions with a partner:

- Where and when is this scene taking place?
- Who is and is not participating?

CHP 5. L 1. FOCUS OF THE LESSON

In this lesson, you will learn about Afghan leisure time activities and how to invite a friend to accompany you to an outing. The grammatical aspects covered will include WH questions, the present simple tense, and adverbs of frequency. The first part of the lesson will focus on colloquial Dari, while the second part will address the standard language.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 5. L 1. Lesson Learning Checklist).

LEISURE TIME ACTIVITIES AND HOBBIES

تفریح و سرگرمی هایم

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 5. L 1. INTRODUCTION



 **Learning Activity 1.** Listen to your teacher (or audio) when they read the following text. As you follow along with the text, think about the information that surprises you. Circle the words/phrases that you do not understand. Colloquial Dari is used.

تفریح

د افغانستان، مخصوصاً کابل، مردم بر تفریح به پارک ها و میله جای های مثلی بند قرغه، کاریزمیر، صیاد، استالف و غیره میرن. د میله جای ها، مردم موسیقی می کتن و وخت خوده با دوستا و فامیل های خود مگذرانن. د زمستان بچا گدی پران بازی میکنن. د ولایات شمال بزکشی رواج اس. مسابقات بزکشی معمولاً د بهار دایر می شه.



CHP 5. L 1. VOCABULARY PREPARATION

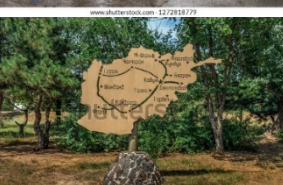


Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري	
recreation	<i>tafrih</i>	تفریح	۱
usually	<i>ma'mulan</i>	معمولا	۲
picnic	<i>mela</i>	میلہ	۳
place/area	<i>jāy / jā</i>	جای / جا	۴
like	<i>mēsl-ē / mānand-ē</i>	مثل / مانند	۵
dam	<i>band</i>	بند	۶
Etc.	<i>wa ġayra</i>	وغیرہ	۷
music	<i>mosiqi</i>	موسیقی	۸
to pass (<i>transitive</i>)	<i>gozarāndan</i>	گذراندن	۹
winter	<i>zēmestān</i>	زمستان	۱۰
kite flying/fighting	<i>godī parān bāzi / kāğaz parān bāzi</i>	گدی پران بازی / کاغذ پران بازی	۱۱
buzkashi/goat grabbing	<i>bozkaši</i>	بزکشی	۱۲
tradition	<i>rawāj</i>	رواج	۱۳
competition	<i>mosābēqa</i>	مسابقہ	۱۴
hold/convene	<i>dāyar šodan</i>	دایرشدن	۱۵



Learning Activity 3. Match the word with its corresponding picture. Look up some words online using a Dari/Farsi dictionary.

	میله
	موسیقی
	گدی پران بازی
	جوانان
	پارک
	بزکشی



Learning Activity 4. Listen to the same passage at the beginning of the lesson (CHP 5 .L 1. INTRODUCTION) and answer the following T/F questions. Write غ for false and ص for true statements.

	Statement جمله	True صحیح / False غلط
1	The text is about free-time activities in Afghanistan.	ص
2	Playing music is a popular free-time activity.	ص
3	Kite flying is a summer free-time activity.	غ
4	Buzkashi is more common in the south of the country.	غ
5	Most people spend their free time with friends and families.	ص
6	Usually, Buzkashi tournaments take place in spring.	ص
7	Kite fighting is very popular in Kabul.	ص

Language and Culture Note 1.

Workweek and Weekend Dynamics in Afghanistan

In Afghanistan, Saturday (شنبه) marks the beginning of the workweek as the first official working day (روز کاری/رسمی). The workweek concludes on Thursday (پنجشنبه) at noon, providing Afghans with a 1.5-day weekend to take a break from their professional lives. Interestingly, the concept of a 'weekend' in Afghanistan differs from the traditional Saturday and Sunday arrangement; instead, it falls on Thursday and Friday.

Friday holds particular significance as Afghans and Muslims are expected to attend the Friday prayer (نماز جمعه) at a mosque (مسجد). In Afghanistan, only men participate in the congregational prayers at mosques, while women typically remain at home to fulfill their religious obligations.

On Fridays, Afghan families, including women and children, often visit picnic areas (جای میله) or spend quality time with their loved ones. Governmental institutions (ادارات دولتی), including schools, observe a day off on Fridays. Additionally, some individuals offer prayers and recite the Qur'an during the 'Friday night' (شب جمعه), which corresponds to Thursday evening, as a means of remembering their departed loved ones.

CHP 5. L 1. DIRECT INSTRUCTION

A. Informational (Wh) Question. Here, you will review questions from earlier lessons and also learn some more. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Colloquial Dari	Transliteration	Wh	Wh Q
Where is Ahmad working?	احمد کجا کار می کنه؟	<i>kojā</i>	where	کجا
How are you going to school?	شما چطور مکتب می روین؟	<i>čētor / čētawr</i>	how	چطور/چطور
What are you doing?	تو چی میکنی؟	<i>či / čē</i>	what	چی/چه
How much water you drink?	چقدر او می خوری؟ چقدر آب می نوشی؟	<i>čē qadar</i>	how much (for quantity)	چه قدر
What time is it?	چه وقت اس؟	<i>či waxt / čē waqt</i>	what time	چی وقت/چه وقت
Which book are you studying tonight?	امشب کدام کتاب را می خوانی؟	<i>kodām</i>	which	کدام
Who is your principal? With whom do you talk?	مدیر شما کیست؟ همراه کی گپ می زنی؟	<i>ki</i>	who	کی
When do you eat food?	شما چه وقت نان میخورین؟	<i>kay / čē waqt</i>	when/what time	کی/چه وقت
Why don't you eat breakfast?	شما چرا چای صبح را نمی خورین؟	<i>čērā</i>	why	چرا
How much (price) is this car?	قیمت این موتر چند اس؟	<i>čand</i>	how much (for price)	چند
When/what time do you work?	شما چه وقت کار می کنین؟ شما چند بجه کار میکنین؟	<i>čan baja / čand baja</i>	what time	چن بجه/چند بجه
How many people work?	چن نفر کار میکنه؟	<i>čan nafar</i>	how many people	چن/چند نفر
How many houses do you have?	چن خانه داری؟	<i>čan tā</i>	how many	چن/چند تا
How many pens do you have?	چند دانه قلم دارین؟	<i>čand dāna</i>	how many	چند دانه
How many horse do you budy?	چن راس اسب می خری؟	<i>čan rās</i>		چند راس
What type of activities do you do in class?	در صنف کدام نوع فعالیت ها را انجام میدھین؟	<i>či qsam / čē nawa'</i>	which type/ what type	چی قسم/چه نوع

Most informational (*WH*) questions in Dari are placed after the noun/subject/pronoun in a sentence. However, a question can also begin with the *WH* question (dropping the subject/pronoun) because the meaning is clear from the verb ending. Colloquial Dari is used.

How do you go to work?	تو چطور به کار می ری؟ چطور به کار می ری؟
Why is she upset?	او چرا خفه اس؟ چرا خفه اس؟

Furthermore, if the second person/audience is already aware of the identity of the first person/speaker being referred to, there is no need to include the subject or subject pronoun in the sentence. The meaning is conveyed through the verb ending and the subject/pronoun becomes redundant. This aspect of the Dari language differs from English, where the subject/pronoun is required in both the question and answer. For instance, in the question 'What does he do?', the answer would be 'He is a teacher.' See the examples below and pay attention to the verb endings to deduce the subject.

What does he/she do? He/she is a teacher.	او چی کار می کنه؟ او معلم اس. / معلم اس.
What does [he/she] do? He/she is a teacher.	چی کار می کنه؟ او معلم اس. / معلم اس.

 kotobee



Learning Activity 5. Now complete the blanks using *WH* questions. Use colloquial Dari.

۱	هر روز صبح	« می کنی؟ »	(what)
۲	پدرت	« به کار میروه؟ »	(how)
۳	شما	« موتر دارین؟ »	(what type)
۴	معمولا برای تفریح	« می ورین. »	(where)
۵	« از خو می خیزین؟ »		(what time)

Key:

۵	۴	۳	۲	۱
چن بجه	کجا	چی قسم	چطور	چی

Language and Culture Note 2.

Social Dynamics and Leisure Activities in Conservative Afghan Society

Afghan society (جامعه افغانی), particularly within Afghanistan, exhibits a strong conservative nature, resulting in a general disapproval of mixed-gender events and gatherings. In Afghanistan, men and women engage in separate social circles. Restaurants (رستوران ها), wedding halls (سالون های عروسی), buses, and other forms of transportation are equipped with distinct sections (جداگانه) for men and women. When it comes to leisure time (وقت فارغ/ازاد), men and boys enjoy the freedom (آزادی) to go out, spend time with friends, or visit internet cafes, among other activities. However, women and girls often have limited options and frequently remain at home or visit their female relatives to spend their free time indoors. Another popular activity among Afghan youth, including girls, is the use of Facebook to have fun and connect with friends virtually from around the world.



Learning Activity 6. Match the questions with appropriate answers. You can look up some words using an online Dari/Farsi dictionary. Written register is used.

سوال	جواب
در صبح چه می خورید؟	معمولاً تخم مرغ و چای شیرین
او چه وقت به مکتب می رود؟	ساعت هشت بجه
ولی احمد چرا خفه است؟	او مریض است.
خانه مریم کجاست؟	در شهر کابل
موتر تان چه رنگ دارد؟	سفید
شما معمولاً چه نوع غذا می خورید؟	غذای افغانی
رستوران دلخواه تان کدام است؟	رستوران کابل

 **Learning Activity 7.** Listen to the questions (asked in colloquial Dari) and select the appropriate statements/answers. Answers are written in standard Dari.

سوال	جواب
چطور استین؟	خوب استم، تشکر.
مردم معمولاً بر تفریح کجا میروند؟	به پارک میروند.
جوانان معمولاً وقت آزاد خود چطور تیر میکنند؟	در بازی های ویدیوگیم
ده میله مردم معمولاً چی میکنند؟	با خانواده خود وقت سپری می کنند.
بازی مشهور شمال افغانستان چیست؟	بزرگشی
کتی کی گپ می زنی؟	همرای خانم خود گپ می زند.
او چی کاره اس؟	او معلم است.

B. Adverbs of Time and Frequency

Let's learn adverbs of time in Dari. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (bold).

morning	<i>sobh</i>	صبح	always	<i>hameša</i>	همیشه
noon	<i>čāšt / zohr</i>	چاشت / ظهر	most of the time	<i>aksaran</i>	اکثراً
afternoon	<i>bād az čāšt / ba'd az zohr</i>	باد از چاشت / بعد از ظهر	sometimes	<i>ba'zan / ba'ze waqt hā</i>	بعضاً / بعضی وقت ها
late afternoon	<i>digar / 'asr</i>	دیگر / عصر	never	<i>heč waxt / heč waqt</i>	هیچ وقت / هیچ وقت
evening	<i>šām</i>	شام	early	<i>waxt / waqt</i>	وقت / وقت
every day	<i>har roz</i>	هر روز	late	<i>nāwaxt / nāwaqt</i>	ناوقت / ناوقت
every night	<i>har šaw / har šab</i>	هر شو / هر شب	every	<i>har</i>	هر

Here are some example sentences. Standard Dari is used.

Most of the time, people go to parks to pass time.	برای تفریح مردم اکثر آ به پارک ها می روند.
I sometimes listen to music.	من بعضی وقت ها موسیقی می شنوم.
What time do you wake up every day?	شما هر روز چند بجه از خواب بیدار می شوید.
She does not eat every night.	او هرشب نان نمی خورد.
Do you usually go to the gym?	آیا شما همیشه به ورزشگاه میروید ؟

C. Inflections & Derivations

Unlike English, where word order is important (subject + verb + complement, such as “I like reading.”), Dari is mostly an inflected language, and the word order is not fixed.

The Definite Article *rā*- (را)

The marker '*rā*' (را) was briefly introduced in earlier lessons. Here, you will learn more about its usage in Dari.

In Dari, the marker '*rā*' (را) is used as a definite article for grammatical objects. It functions similarly to the definite article 'the' in English in specific contexts:

The book is blue.

kētāb ābi ast

(*book* is the subject, not the object)

Read **the book**.

kētāb rā boxān

(*book* is the object)

Read **a book**.

kētāb boxān

(*book* is the object, but it isn't definite, it's indefinite)

Notice how in Dari, the definite article '*rā*' (را) is placed *after* the object it identifies.

'*Rā*' (را) is very important in Dari because it determines the object of a sentence. This contrasts with English grammar, where word order determines the object. For instance, '*u man rā me binad*' (او من را می بیند) translates to 'she sees me.' In this sentence, '*u*' (او) is the subject not because of its position at the beginning of the sentence, but because it lacks the marker را. We can alter the word order and still convey a similar meaning, such as '*man rā u me-binad*' (من را او می بیند). However, if we change the word order in English, the sentence's meaning also changes, as seen in the distinction between 'she sees me' and 'I see her.'

Rā (را) in Colloquial Dari

The pronunciation *rā* is used in standard Dari. In colloquial Dari, the pronunciation of the article varies based on whether the noun ends in a consonant or a vowel letter.

In colloquial Dari, when a noun ends with a vowel sound, the article را is pronounced as '*ra*.' For instance, the word for 'board' in Dari is '*taxta*' (تخته), which ends with a vowel sound *a* (ا). In colloquial Dari, the phrase 'Look at the board' is translated and pronounced as '*taxta ra bibin*' (تخته را ببین).

On the other hand, when words end with a consonant sound, the article 'rā' (را) is pronounced as 'a.' For example, the word کتاب ends with the consonant sound *b*. The phrase 'Read the book' (کتاب را بخوان) is pronounced '*ketāb-a boxān*' in colloquial Dari.

D. Simple Present Tense cont'd

- **Present Stem**

As discussed in previous lessons, the present stem of verbs in Dari are predominantly irregular and lack a universal rule for their derivation. In simple terms, the base form of verbs must be memorized. The prefix 'me-' (می) is added to the present stem and conjugated based on the personal pronoun to function as a verb. Let's take a look below at the verb '*barxāstan*' (برخاستن), meaning 'to get up.' Remember that '*barxāstan*' (برخاستن) is a compound verb, where the second portion of the verb is conjugated (for detailed information, refer to CHP 3. L2.).

 **Learning Activity 8.** Listen to the audio and pay attention to how the verb (برخاستن) *to get up* is conjugated/used. The colloquial form of this verb is *xāstan* خستن.

English	Example	Verb (Present Stem)	Verb (Infinitive)	Personal Ending	Personal Pronouns
I get up.	مه از خَو می خیزم.	از خَو می خیز	از خَو خِستَن	م	مه / من
We get up.	ما از خَو می خیزیم.			یم	ما
You (singular) get up.	تو از خَو می خیزی.			ی	تو
You (plural) get up.	شما از خَو می خیزین.			ین / ید	شما
He/she/it gets up.	او از خَو می خیزه.			ه / د	او
They get up.	وا از خَو می خیزن.			ن / ند	وا، اونا / آنها

To make a negative statement, place the word (نه) before (می). See the below:

She does not get up.	او از خَو نه می خیزه.
I don't get up.	مه از خَو نه می خیزم.

The Verbs Related to Leisure Activities

English	Present Stem	Transliteration	Verb (Infinitive)
to wake up	بیدار شو-	<i>bedār šodan</i>	بیدار شدن
to take a bath	حمام کن-	<i>hamām kardan</i>	حمام کردن
to dress up	کالا/لباس پوش -	<i>lālā/lebās pošidan</i>	کالا / لباس پوشیدن
to have breakfast	چای صوب / صبحانه خور-	<i>ĉāe-sob/ sobhānah xordan</i>	چای صوب/ صبحانه خوردن
to ride	سوار شو-	<i>sawār šodan</i>	سوار شدن (موتر)
to go	رو-	<i>raftan</i>	رفتن
to stay	مان-	<i>māndan</i>	ماندن
to speak	گپ زن -	<i>gap zadan</i>	گپ زدن
to play	بازی کن-	<i>bāzi kardan</i>	بازی کردن
to converse	گپ زن / صحبت کن-	<i>gāp zadab / sohbat kardan</i>	گپ زدن / صحبت کردن
to walk	پیاده روی کن-	<i>pēyādah rawi kardan</i>	پیاده روی کردن
to return	برگرد-	<i>bargaštan</i>	برگشتن
to watch	تماشا کن-	<i>sael / tamāšā kardan</i>	سیل / تماشا کردن
to rest	استراحت کن-	<i>ĕstērāhat kardan</i>	استراحت کردن
to sleep	خواب شو-	<i>xao / xāb šodan</i>	خو/ خواب شدن

Reminder: to conjugate combined verbs, add *me* (می) before the axillary/last verb. For example, *I go to the park* is: به پارک می روم.



Learning Activity 9. Now complete the following sentences with the correct form of the verbs. Standard Dari is used. You can look up some words using an online Dari/Farsi dictionary.

او ساعت ۶ بجه از خواب _____ (to wake up).

شما بعد از خواب بیدار شدن چه _____؟ (to do)

من با دوستان خود روز های جمعه به پارک _____ (to work).

هر روز با فامیلی خود _____ (to talk)

در شب برای یک ساعت تلویزیون _____ (to watch)



Learning Activity 10. Match the questions with their appropriate answers. Standard Dari is used. Look up some words online using a Dari/Farsi dictionary.

Answer جواب	Question سوال
به دیدن آتشبازی می رویم.	معمولا در شب سال نو چه می کنید؟
بلی، در یک رستوران افغانی	آیا بعضی وقت ها در بیرون از خانه نان می خورید؟
تقریبا هر روز	اکثراً کدام روزها با فامیل تان گپ می زنید؟
معمولا تنها میروم.	آیا تنها برای پیاده روی میروید یا با کدام دوستان؟
نه، بحر را خوش ندارم.	آیا گاه گاهی به ساحل هم می روید؟



Learning Activity 11. Create appropriate questions for the following statements/answers. Use standard Dari. See the example:

جواب Answer	سوال Question
آنها اکثراً موسیقی می شنوند.	جوانان معمولاً وقت خود را چه گونه سپری می کنند؟
در زمستان معمولاً اطفال کاغذپران بازی می کنند.	
ما هر شب فلم تماشا میکنیم.	
در شمال افغانستان بازی بزکشی مشهور است.	
در خانه به اطفالم بازی میکنم.	
روز های اخیر هفته به لب بحر می روم.	

Language and Culture Note 3.

Gendered Time Allocation for Children in Afghan Societies: The Impact of Cultural Beliefs and Rural Context

Deciding the allocation of children's time is highly gendered in Afghan societies, particularly in rural areas (مناطق روستایی). Many families hold the belief (باور داشتن) that the presence of girls in public can bring harm to the family's reputation and honor, particularly as they reach puberty. As a result, girls are often confined to the home, spending extended hours (ساعت ها) engaged in house chores (کارهای خانه), while boys enjoy the freedom to go out and enjoy their leisure time with friends.

LEISURE TIME ACTIVITIES AND HOBBIES

تفریح و سرگرمی هایم

II. STANDARD LANGUAGE

۲. زبان رسمی

CHP 5. L 1. READING



Learning Activity 12. In a small group, discuss the following questions:

- How do Afghans spend their free time?

My Free Time

وقت فارغ من

من در بین هفته (شنبه – پنجشنبه) بسیار مصروف هستم، اما روز جمعه معمولاً فارغ هستم. در افغانستان روز جمعه رخصتی است و مردم معمولاً در این روز تفریح می کنند. من و دوستانم معمولاً به بند قرغه میرویم و وقت خود را خوش می گذرانیم. در بند قرغه کباب می کنیم، و لیبال بازی می کنیم و بعضی وقت ها آب بازی هم می کنیم.

مادرم و خواهرانم معمولاً به خانه خاله ام می روند و وقت شانرا با صحبت کردن و اوه سانه پختن (غذا های دلخواه) می گذرانند.





Learning Activity 13. Complete the following table with information from the text. You can look up some words online using a Dari/Farsi dictionary:

Verb	Noun (Singular)	Noun (Plural)	Possessive Pronoun	Adjective

Language and Culture Note 4.

Traditional Games

***Sang čol bāzi* (سنگ چل بازی)** is a game played by girls, resembling the Western game of jacks. The game is played in two stages. First, each player chooses five pebbles. Then, the players decide who will go first, similar to "rock, paper, scissors." The selected player who starts the game puts four pebbles on the ground, tosses up the remaining pebble, and attempts to grab one of the pebbles on the ground without dropping the initial pebble. If successful, she proceeds to pick up two, then three, and finally all four pebbles. If the player misses during any of these turns, another player gets a chance to showcase her skills. The player who successfully completes all the stages is declared the winner. The winner often tosses up a pebble and pinches her opponent's hand until the pebble falls on the ground. This pinching ritual is repeated with all five pebbles.

***Bujěl bāzi* (بوجل بازی)** is a game played by boys, resembling marbles, but using sheep or goat knuckle-bones instead. This game is similar to marbles, where players aim to knock their opponent's knuckle-bones out of a circle drawn in the dirt.



Learning Activity 14. Now re-read the text (My Free Time) and answer the following questions in Dari.

جواب Answer	سوال Question
When does the author have more free time?	
Why can the author not go to Qargha Dam on weekdays?	
What does he usually do on Fridays?	
What information does the author provide about his sisters?	
How do the author's female family members spend their free time?	



Learning Activity 15. Key Word Recognition

Re-read the text (My Free Time) and fill in the blanks with the Dari word/phrase that best expresses the meaning of each of the following English words/phrases. You may need to use critical thinking to answer a couple of questions.

1. It is a picnic area in Kabul _____
2. It is a free time activity _____
3. The passage is about _____
4. Name two free time activities the author does _____
5. His mother and sisters go to _____



Learning Activity 16. Provide the main idea of the text in English. Explain some cultural practices.

CHP 5. L 1. APPLYING KNOWLEDGE



Learning Activity 17. Work with a partner/or alone and create appropriate questions in Dari to interview a native Dari speaker about their free-time activities. You can refer to the text on the previous page and online resources for help.

	۱
	۲
	۳
	۴
	۵



Learning Activity 18. Use the questions from Activity 16 to interview two classmates. Write your findings in standard Dari using simple and concise phrases and sentences.

فعالیت ها Activities	شاگرد ۲ St. 1.	فعالیت ها Activities	شاگرد ۱ ST. 1.

CHP 5. L 1. ANALYZING

Comparing Cultural Perspectives



Learning Activity 19. In English, compare how people typically spend their free time in the United States. What similarities and differences do you notice with Afghan culture?

CHP 5. L 1. EVALUATING



Learning Activity 20. Describe, in English, how various leisure activities in Afghanistan may have been impacted by years of war and outmigration. Use critical thinking and online sources to support your analysis. For instance, examine how the repatriation of Afghans from Pakistan, who had left the country due to the war, influenced the rise in the popularity of cricket in Afghanistan.

CHP 5. L 1. CREATING



Learning Activity 21. Based on what you have learned and acquired so far, create an oral presentation supported by images on how Afghans spend their free time. Then, present your slides/posters to your classmates in English. Be sure to provide keywords and phrases in Dari.



Learning Activity 22. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB

بیکاری مادر مرض هاست.

Trasliteration: *bekāri mādar-ē maraz hāst*

Literal: Not being busy creates health issues.

Meaning: This proverb suggests that unemployment or idleness can lead to various problems, both physically and mentally. Being without work or purpose can cause a range of issues from depression and mental health concerns to physical health problems due to inactivity or stress. Additionally, it can also allude to the social problems and vices that might arise out of unemployment, such as crime or substance abuse.

This saying is often invoked to underline the importance of employment or having a purposeful activity in one's life. It can be referenced when discussing social issues, the importance of job opportunities in society, or the consequences of widespread unemployment. It serves as a reminder of the broader societal implications of not addressing the unemployment issue.

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CHP 5. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can describe my free time activities using short and discrete sentences.	
2.	I can interview a classmate and ask them about their daily routine.	
3.	I can provide a few details about Afghan boys' and girls' typical free-time activities.	
4.	I can discuss how war and infighting may have affected Afghans' free time activities.	
5.	I can read a simple Dari text and retell its main ideas using discrete sentences.	
6.	I can say a Dari proverb and explain its use and context.	

LESSON 2

درس دوم

HOLIDAYS IN AFGHANISTAN

رخصتی در افغانستان

CHP 5. L 2. ESSENTIAL QUESTIONS

- What holidays do Afghans celebrate?
- What holidays and festivals are important parts of the Afghan culture?



[Photo](#) by Unknown Author is licensed under [CC BY-SA-NC](#)

Look at the picture and discuss the following question with a partner:

- What story does the picture tell?

CHP 5. L 2. FOCUS OF THE LESSON

In this lesson, you will learn about cultural and religious holidays in Afghanistan and be able to explain how Afghans celebrate their holidays. The grammatical parts focus on the simple present tense, numbers, and the expressions of 'like' and 'need'. Colloquial language is used for listening and speaking activities, while the reading and writing activities are in standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 5. L 2. Lesson Learning Checklist).

HOLIDAYS IN AFGHANISTAN

رخصتی در افغانستان

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 5. L 2. INTRODUCTION



Learning Activity 1. As you listen to and follow along with the text, think about the information that surprises you. Circle the words/phrases that you do not understand. Colloquial Dari is used.

رخصتی ها د افغانستان

مهم ترین رخصتی ها د افغانستان سال نو، روز استقلال، ماه رمضان، عید فطر یا عید خورد، عید قربان یا عید کلان، میلاد النبی و عاشورا اس. سال نو یا نوروز اولین روز فصل بهار (۲۱ مارچ) اس. در سال نو مردم زیادتر لباس های نو می پوشن، به نمایشگاه ها می رن و اوقات خود را به بازی و تفریح تیر می کنن. سال تحصیلی/تعلیمی جدید هم کتی سال نو هجری خورشیدی / شمسی شروع می شه.



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Language and Culture Note 1.

New Year (سال نو)

New Year (سال نو) in Afghanistan begins on the first day of spring (بهار). It is also called Nowruz (نوروز), which means 'a new day' in Dari. The new year is marked by celebrations, including a display of livestock and agricultural products throughout the country. New Year's Day is a public holiday. People celebrate the new year by wearing new clothes (لباس), visiting families (دیدن) and friends (دوستان), and holding picnics (میله). During the new year, people also prepare seven dried fruits and nuts called Haft Mewa in Dari. The fruits are combined into one serving, soaked overnight, and served on the day of the new year.



 **Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري
important	<i>mohēm</i>	مهم ۱
holiday	<i>roxsati / ta'atil</i>	رخصتي / تعطيل ۲
new year	<i>sāl-ē naw / sāl-ē jadid</i>	سال نو/ سال جديد ۳
independence day	<i>roz ēstēqlāl</i>	روز استقلال ۴
Eid ul Fitr [little eid]	<i>'idul fētr</i>	عيد الفطر ۵
big	<i>kalān</i>	كلان ۶
month	<i>māh</i>	ماه ۷
clothes	<i>kālā / lebās</i>	کالا / لباس ۸
to coincide	<i>mosādēf budan</i>	مصادف بودن ۹
solar year	<i>sāl-ē xuršedi</i>	سال خورشیدی ۱۰
academic year	<i>sāl-ē ta'limi</i>	سالِ تعلیمی ۱۱
to begin/start	<i>šorō' šodan / āgāz šodan</i>	شروع شدن / آغاز شدن ۱۲
date	<i>tārix</i>	تاریخ ۱۳
season	<i>fasl</i>	فصل ۱۴
week	<i>hafta</i>	هفته ۱۵
favorite	<i>mowrēd-ē 'alāqqa</i>	مورد علاقه ۱۶



Learning Activity 3. Match the word with its corresponding picture. Look up some words online using a Dari/Farsi dictionary. Colloquial Dari is used.

	او کالای می پوښه.
	امروز روز استقلال افغانستان اس.
	سال تعلیمی شروع میښه.
	حالی ماه حمل اس.



Learning Activity 4: Listen to the same passage at the beginning of the lesson (CHP 5. L 2. INTRODUCTION) and answer the following statements. Write **ص** for correct and **غ** for true statements.

Statement جمله	True صحیح / False غلط
Most of Afghanistan's important holidays are religious holidays.	ص
The academic year begins on the second day of the new year.	ص
Afghans use Solar Hijiri calendar.	ص
Independence Day is a holiday in Afghanistan.	ص
People wear new clothes in the new year.	ص
The festival of عيد الاضحی comes before عيد الفطر.	ص
The word (عيد) refers to an Islamic festival.	ص

CHP 5. L 2. DIRECT INSTRUCTION

A. Expressing *likes* and *dislike*

There are many ways to express likes and needs in Dari. However, the more common way is to use *like* and *to have* as a combined verb to express *like* or *dislike*.

As explained in CHP 5. L 1., the marker/indefinite article *rā* (را) must be used to identify the object of the sentence. See below:

English	Example	Colloquial / Standard	Present Stem	Transcription	Verb
I like/love my country.	مه وطن مه (من وطنم را) دوست دارم.	Standard	دار	<i>dost dāštan</i>	دوست داشتن
To like my country.	مه وطن مه (من وطنم را) خوش دارم.	Colloquial	دار	<i>xōš dāštan</i>	خوش داشتن
I don't love her.	مه او را دوست نه دارم.	Standard	دار	<i>dost na dāštan</i>	دوست نه داشتن
I don't like poverty.	مه غریبی را خوش ندارم.	Colloquial	دار	<i>xōš na dāštan</i>	خوش نه داشتن

Note:

- The word *dost dāštan* (دوست داشتن) means like and love. However, the word *xōš dāštan* (خوش داشتن) means only like.
- In the negative statement the word *nah* (نه) can be written as it is or the letter, *he* (ه) can be dropped and the letter *num* (ن) can be attached to the auxiliary verb. See the last example above.
- The expression of *like* and *dislike* can also be stated with the word *favorite / mowrēd-ē 'alāqa* (مورد علاقه من است). For example, Tesla is my favorite car. تسلا موتر مورد علاقه من است.



Learning Activity 5. Complete the following activity. Look up words that you don't know their meaning. You can use an online Dari/Farsi dictionary. Standard Dari is used.

۱	احمد سارا را	«.	(to love)
۲	او موتر سرخ را	«.	(to like)
۳	ما رخصتی های تابستانی را	«.	(to like)
۴	آیا تو وطنت را	«؟	(to like)
۵	تقریباً همه مسلمانان رمضان را	«.	(to like)
۶	او معلم دری را	«.	(not to like)
۷	روز سال نو رخصتی	« من است.	(favorite)
۸	نوشیدنی	« او کوکاکولا است.	(favorite)

Key:

۸	۷	۶	۵	۴	۳	۲	۱
مورد علاقه	مورد علاقه	دوست ندارد	دوست دارند	دوست داری	خوش/دوست داریم	خوش دارد	دوست دارد

Language and Culture Note 2.

Afghanistan Independence Day (روز استقلال افغانستان)

Afghanistan gained its independence (آزادی/استقلال) from the colonial powers when the British signed the Treaty of Rawalpindi (or Anglo-Afghan Treaty) on August 8th, 1919 (سرطان ۱۲۹۸ ۲۸), formally recognizing the sovereignty and independence of the country. Shah Amanullah Khan (شاه امان الله خان) declared Afghanistan's independence. Afghans commemorate Independence Day with official speeches (بیانیه) and military parades. It is a national holiday, and Afghans celebrate by congratulating (مبارکی) each other and decorating homes (خانه ها/منازل) and streets (سړک ها) with the colors (رنگ ها) of the Afghan national flag (بیرق ملی افغانستان).



B. Afghan Calendar (Solar Year)

تقویم / جنتری
سال خورشیدی

Gregorian Months	Transliteration	Month ماه	Season فصل
March-April	<i>hamal</i>	حمل	بهار <i>bahār</i>
April-May	<i>sawr</i>	ثور	
May-June	<i>jawzā</i>	جوزا	
June-July	<i>saratān</i>	سرطان	تابستان <i>tābēstān</i>
July-August	<i>asad</i>	اسد	
August-September	<i>sonbola</i>	سنبله	
September-October	<i>mizān</i>	میزان	خزان / پاییز <i>xazān / pāyez</i>
October-November	<i>'aqrab</i>	عقرب	
November-December	<i>qaws</i>	قوس	
December-January	<i>jadi</i>	جدي	زمستان <i>zēmēstān</i>
January-February	<i>dalwa</i>	دلو	
February-March	<i>hut</i>	حوت	



Learning Activity 6. Match the questions with appropriate answers. Colloquial Dari is used.

سوال	جواب
مکتب (مکتب ها) د کدام ماه شروع می شن؟	حمل
روز استقلال افغانستان د کدام ماه اس؟	سرطان
فبروری کدام فصل سال اس	زمستان
فصل خزان چند ماه داره؟	سه
سال خورشیدی د کدام ماه شروع میشه؟	حمل
آخرین ماه سال هجری شمسی کدام ماه اس؟	حوت
سال نو د کدام فصل اس؟	بهار

Language and Culture Note 3.

Ramadan (رمضان)



Ramadan (رمضان), known as (روزه) in Dari, is a holy month (ماه مقدس) in Islamic culture. The first day of Ramadan is a public holiday. This month occurs in the ninth month (ماه) of the lunar/Islamic calendar (جنتری/تقویم اسلامی). Since Afghans follow the solar calendar, the month of Ramadan occurs eleven days (یازده روز) earlier each year in Afghanistan. Practicing Muslims fast throughout the day. It is prohibited (منع) to consume food

(غذا), fruits (میوه), liquids (مایعات), tobacco (تمباکو), etc., (و غیره) during fasting. At dusk (افطاری/شام), Muslims break their fast. The preferred way to break the fast is in congregations. Wealthy individuals provide meals to their less fortunate countrymen. Ramadan concludes with three days of celebrations known as (عید الفطر/عید خورد).

C. Days of the Week روز های هفته

In Dari, the words/days Sunday-Thursday contain two words. The first word is numerical, and the second word is the suffix of *šanba*, شنبه which by itself means Saturday.

پنج	چهار	سه	دو	یک
<i>panj</i>	<i>čahār</i>	<i>sě</i>	<i>du</i>	<i>yak</i>
five	four	three	two	one

The week begins on Saturday and ends on Friday *jom'a* جمعه. That is,

Days	Transliteration	روز ها
Saturday	<i>šanba</i>	شنبه
Sunday	<i>yakšanba</i>	یکشنبه
Monday	<i>dušanba</i>	دوشنبه
Tuesday	<i>sě šanba</i>	شنبه سه
Wednesday	<i>čahār šanba</i>	چهار شنبه
Thursday	<i>panjšanba</i>	پنجشنبه
Friday	<i>jom'a</i>	جمعه

Language and Culture Note 4.

Afghanistan Time

Afghanistan time (به وقت افغانستان) is officially (رسمی) UTC+04:30, and it is officially called Afghanistan Time or AFT. Afghanistan does not observe daylight saving time but working hours (ساعات کاری) for governmental institutions (ادارات دولتی) change during short days (روز کوتاه) in winter. During this time, the working hour begins one hour later and finishes one hour later."



Learning Activity 7. Complete the following weekly schedule for writing at least one major activity for each day of the week (Saturday- Friday).

روز های هفته Days of the Week	فعالیت ها Activities

Language and Culture Note 5.

Eid al-Fitr

Eid al-Fitr (عید الفطر) or (عید خورد) marks the end of Ramadan (رمضان) when Muslims gather collectively in mosques to pray (نماز خواندن) and listen to sermons (خطبه). Following this, they celebrate by meeting with family, relatives, and friends. Eid al-Fitr is a three-day public holiday (رخصتی عمومی) in Afghanistan. This event is based on the lunar calendar (تقویم قمری), which means that it occurs 10 days earlier each year compared to the previous year.



D. Cardinal Numbers شماره های اصلی

• Numbers 0-20 ۰-۲۰ شماره

Numbers 0-10 were briefly introduced in Chapter 2, Lesson 2. In this section, numbers will be reviewed in greater detail. As indicated, Dari numbers need to be memorized. However, there are some commonalities between most single-digit numbers (1-9) and two-digit numbers (11-19). For example, the beginning of the number eleven (یازده) is derived from the number one (یک). Additionally, these numbers end with (ده/ten).

0					۰	<i>safer</i>	صفر
11	<i>yāzdah</i>	۱۱	یازده	1	۱	<i>yak</i>	یک
12	<i>dawāzda</i>	۱۲	دوازده	2	۲	<i>du</i>	دو
13	<i>sezda</i>	۱۳	سیزده	3	۳	<i>sē</i>	سه
14	<i>čahārda</i>	۱۴	چهارده	4	۴	<i>čahār</i>	چهار
15	<i>pānzda</i>	۱۵	پانزده	5	۵	<i>panj</i>	پنج
16	<i>šānzda</i>	۱۶	شانزده	6	۶	<i>šaš</i>	شش
17	<i>haḡda</i>	۱۷	هفده	7	۷	<i>haft</i>	هفت
18	<i>hažda*</i>	۱۸	هجده	8	۸	<i>hašt</i>	هشت
19	<i>nozda</i>	۱۹	نزدده	9	۹	<i>noh</i>	نه
20	<i>bist</i>	۲۰	بیست	10	۱۰	<i>dah</i>	ده

*this word is pronounced differently than it is spelled

Reminder: The simple form of the verb is used regardless of the number of objects/subjects in a sentence. For instance, we say *five table/ پنج میز* NOT *five tables / پنج میزها*.



Learning Activity 8. Write the sum of the numbers in letters. See the example.

نه	$8 + 1 = ?$
	$10 + 10 = ?$
	$4 + 0 = ?$
	$6 + 5 = ?$
	$9 + 7 = ?$
	$3 + 11 = ?$
	$3 + 2 = ?$
	$3 + 3 = ?$

Language and Culture Note 6.

Eid al-Qurban or Eid al-Ada (عيد الأضحى)

Eid al-Qurban is a significant Islamic festival in Afghanistan, celebrated over three days. This event commemorates the willingness of Prophet Abraham (حضرت ابراهيم) to sacrifice his son Ishmael (اسماعيل) at the command of Allah. Muslims who have the financial means participate in Eid al-Qurban by slaughtering an animal such as a cow (گاو), sheep (گوسفند), goat (بز), or camel (شتر), in a symbolic gesture resembling the actions of Prophet Ibrahim. The meat of the slaughtered animal is then distributed to neighbors and the less fortunate (مردم غریب/بی بضاعت), with a small portion, kept for themselves.



During Eid al-Qurban, the Muslim pilgrimage known as Hajj (حج) also takes place. Muslims from around the Islamic world travel to Mecca (مکه) and Medina (مدینه) to fulfill this sacred obligation. However, Hajj is only compulsory for financially capable Muslims who can bear the associated expenses.

• Numbers 21-99 شماره ۹۹-۲۱

Like in English, the numbers 21-99 are formed by combining tens and units. The tens are read first and then units (*twenty-one* / بیست و یک). Also, pay attention to some commonalities between the Unites (3-9) and Tens (30-90). For instance, the first letter(s) of both (i.e., tens and units) are similar, such as (سه) and (سی) or (چهار) and (چهل).

		Tens		Units
			1	یک
20	<i>bist</i>	بیست	2	دو
30	<i>si</i>	سی	3	سه
40	<i>čehěl</i>	چهل	4	چهار
50	<i>panjā</i>	پنجاه	5	پنج
60	<i>šast</i>	شصت	6	شش
70	<i>haftād</i>	هفتاد	7	هفت
80	<i>haštād</i>	هشتاد	8	هشت
90	<i>nawad</i>	نود	9	نه

Let's see some examples:

بیست و یک	بیست و نه	سی	سی و سه	چهل	چهل و پنج	بیست
۲۱	۲۹	۳۰	۳۳	۴۰	۴۵	۲۰
21	29	30	33	40	45	20
پنجاه و پنج	شصت	شصت و چهار	هفتاد	هفتاد و هفت	هشتاد	پنجاه
۵۵	۶۰	۶۴	۷۰	۷۷	۸۰	۵۰
55	60	64	70	77	80	50
نود	نود و نه	هشتاد و دو				
۹۰	۹۹	۸۲				
90	99	۸				



Learning Activity 9. Match the numbers.

17	هفده
37	سی و هفت
22	بیست و دو
45	چهل و پنج
93	نود و سه
66	شصت و شش
8	هشت
0	صفر
75	هفتاد و پنج
80	هشتاد

Language and Culture Note 7.

Mawlid al-Nabi

Mawlid al-Nabi (ميلاد النبی) is the celebration of Prophet Mohammad's birthday. This special day is observed as a public holiday across Afghanistan (در تمام افغانستان). Afghans commemorate this occasion by gathering in large crowds to listen to songs and poetry composed in honor of the Prophet. Additionally, some families prepare food and distribute it to their neighbors (همسایگان) and those in need (مردم ضرورتمند) as acts of generosity.

• Numbers 100-1,000,000 شمارة ۱۰۰-۱۰۰۰۰۰۰

To use the plural form of the numbers, add the suffix *hā* /ها/. However, remember that the singular form of the noun (described by the number) is used regardless of whether we talk about one person/thing or more. For example, *hundreds of students* /*sad hā shagard*/ صد ها شاگرد

Number	Transliteration	شماره
hundred	<i>sad</i>	صد
thousand	<i>hazār</i>	هزار
hundred thousand	<i>sad hazār</i>	لک/ صد هزار
million	<i>melyun</i>	میلیون
billion	<i>melyārd</i>	میلیارد

The reading of large numbers is similar in English. See some examples below:

100	۱۰۰	<i>sad / yak sad</i>	صد / یک صد
101	۱۰۱	<i>yak sad ō yak</i>	یک صد و یک
110	۱۱۰	<i>yak sad ō da</i>	یک صد و ده
120	۱۲۰	<i>yak sad ō bist</i>	یک صد و بیست
121	۱۲۱	<i>yak sad ō bist ō yak</i>	یک صد و بیست و یک
199	۱۹۹	<i>yak sad nawad ō no</i>	یک صد و نود و نه
200	۲۰۰	<i>du sad</i>	دو صد
211	۲۱۱	<i>du sad yāzda</i>	دو صد و یازده

1,000	۱,۰۰۰	<i>hazār / yak hazār</i>	هزار / یک هزار
1,001	۱,۰۰۱	<i>yak hazār ō yak</i>	یک هزار و یک
1,023	۱,۰۲۳	<i>yak hazār ō bist ō sē</i>	یک هزار و بیست و سه
2,000	۲,۰۰۰	<i>du hazār</i>	دو هزار

100,000	۱۰۰,۰۰۰	<i>lak / yak lak</i>	لک / یک لک
100,001	۱۰۰,۰۰۱	<i>yak lak ō yak</i>	یک لک و یک
100,023	۱۰۰,۰۲۳	<i>yak lak ō bist ō sē</i>	یک لک و بیست و سه
208,000	۲۰۸,۰۰۰	<i>du lakh ō hašt hazār</i>	دو لک و هشت هزار

1,000,000	۱,۰۰۰,۰۰۰	<i>melon/yakmelon</i>	میلیون / یک میلیون
1,000,001	۱,۰۰۰,۰۰۱	<i>yak melyun yak</i>	یک میلیون و یک
1,000,023	۱,۰۰۰,۰۲۳	<i>yak melyun bist sē</i>	یک میلیون و بیست و سه
2,000,080	۲,۰۰۰,۰۸۰	<i>du melyun haštād</i>	دو میلیون و هشتاد

1,000,000,000	۱,۰۰۰,۰۰۰,۰۰۰	<i>melyārd</i>	میلیارد
1,000,000,001	۱,۰۰۰,۰۰۰,۰۰۱	<i>yak melyārd yak</i>	یک میلیارد و یک
1,000,000,023	۱,۰۰۰,۰۰۰,۰۲۳	<i>yak melyārd bist sē</i>	یک میلیارد و بیست و سه
2,000,000,080	۲,۰۰۰,۰۰۰,۰۸۰	<i>do melyārd haštād</i>	دو میلیارد و هشتاد

 **Learning Activity 10.** Listen to the audio and circle the correct number as soon as you hear it.

۵,۰۰۰	۳۳	۲۰۰,۰۰۰	۷۷۷	۲۷
۲۹۹	۱۱۷	۵۹	۹۱	۳۰۰,۰۰۰,۰۰۰

Language and Culture Note 8.

Ashura

Ashura (عاشورا) is a significant Islamic event observed on the 10th of Muharram (محرم), the first month of the Islamic lunar calendar. It commemorates the martyrdom (شهادت) of Hussain (حسين), the grandson of Prophet Mohammad, who died during the Battle of Karbala (Iraq) in 680 AD. Ashura is a day of mourning for Muslims and is recognized as a public holiday in Afghanistan. Afghans engage in mourning rituals to honor the memory of Hussain. Some Shia men demonstrate their devotion by self-flagellation using hands and chains, resulting in the blood (خون) being drawn from their face (رو), chest (سینه), and shoulder (شانه). Additionally, some Muslims choose to observe a fast on Ashura.



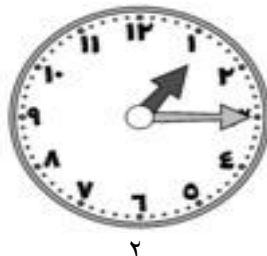
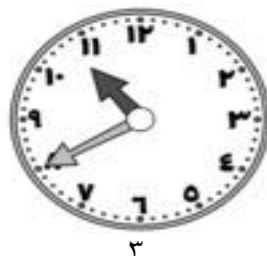
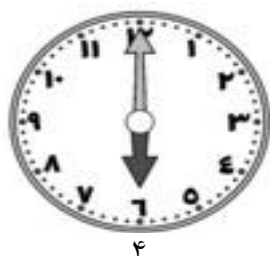
E. Telling Time in Dari وقت

The following expressions are used to talk about time.

Time	Transliteration	وقت
hour(s)	<i>sāt / sā'at</i>	سات / ساعت
o'clock	<i>baja</i>	بجه
minute(s)	<i>daqa / daqiqa</i>	دقه / دقیقه
second(s)	<i>sānya</i>	ثانيه
half	<i>nim</i>	نيم
sharp (exact)	<i>pura</i>	پوره
now	<i>āle/ / hālā</i>	حالی / حالا
less	<i>kam</i>	کم

See the table below to know how time is expressed in Dari.

English	Transliteration	Standard	Transliteration	Colloquial
What time is it?	<i>sā'at čand baja ast</i>	ساعت چند بجه است؟	<i>sāt čan baja as</i>	سات چن بجه اس؟



Transliteration	وقت
<i>sāt sē baja as.</i> <i>sā'at sē baja ast.</i>	(۳:۰۰) سات سی بجه اس. (۳:۰۰) ساعت سه بجه است.
<i>sāt yak baja ō pānzda daqa as.</i> <i>sā'at yak baja ō pānzda daqiqa ast.</i>	(۱:۱۵) سات یک بجه و پانزده دقیقه س . (۱:۱۵) ساعت یک بجه و پانزده دقیقه است .
<i>sāt du ō čēhēl daqa as.</i> <i>sāa't dah wu chehel daqiqa ast.</i>	(۱۰:۴۰) سات دو و چل دقه اس. (۱۰:۴۰) ساعت ده و چهل دقیقه است.
<i>sāt šaš baja as.</i> <i>sā'at šaš baja ast.</i>	(۶:۰۰) سات شش بجه اس. (۶:۰۰) ساعت شش بجه است.

Note: the first statement is in colloquial Dari and the second one is standard language.



Learning Activity 11. Read the following text and answer the T/F (ص/غ) questions below. You can look up words you do not know using an online Dari/Farsi dictionary. Standard Dari is used.

فعالیت های روزانه من

من ساعت چهار و نیم صبح از خواب بیدار می شوم و وضو می گیرم. نماز صبح را ساعت چهار و چهل و پنج دقیقه می خوانم و بعد یک ساعت ورزش می کنم. ساعت نه سر کار می روم و تا ساعت سه در اداره می مانم. من جمعه ها سر کار نمی روم، اما ساعت یک به مسجد می روم و نماز جمعه را می خوانم.

Sentence جمله	True صحیح / False غلط
My working days are six-hour each.	ص
I work on Fridays before going to the mosque.	غ
I wake up every day at 4:30 AM.	ص
I exercise for two hours.	غ
I pray at 4:45 AM.	ص
I go to work at 9:00	ص
I perform Friday prayer at home.	غ

HOLIDAYS IN AFGHANISTAN

رخصتی در افغانستان

II. STANDARD LANGUAGE

۲. زبان رسمی

CHP 5. L 2. READING



Learning Activity 12. In a small group, discuss the following questions:

- What are the most important holidays in Afghanistan, and why?

عید سعید فطر

مهمترین رخصتی ها در افغانستان رخصتی های مذهبی و بر اساس تقویم قمری است. تعطیلات دیگر مانند روز استقلال و روز سال نو بر اساس تقویم شمسی است. رخصتی مورد علاقه من عید سعید فطر یا عید خورد است که بعد از ماه مبارک رمضان می آید. در این روز من صبح وقت از خواب بیدار میشوم و حمام می کنم، بعداً با پدر و برادرانم به مسجد می روم و نماز عید را با جماعت می خوانم. بعد از نماز به خانه اقارب و دوستانم میروم و عید مبارکی می کنم.



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Learning Activity 13. Complete the following table with information from the text. You can look up some words online using a Dari/Farsi dictionary:

Verb	Noun (Singular)	Noun (Plural)	Possessive Pronoun	Adjective



Learning Activity 14. Now re-read the text under Learning Activity 13 on the previous page and answer the following questions in Dari.

Question	جواب
Where does the author pray?	
Which holidays are based on the lunar/Islamic calendar?	
Which holidays are based on the solar calendar?	
Which holidays are considered important holidays in Afghanistan? List at least three.	
How do people celebrate often celebrate Eid in Afghanistan?	



Learning Activity 15. Key Word Recognition

Re-read the text (Learning Activity 13) and fill in the blanks with the Dari word/phrase that best expresses the meaning of each of the following English words/phrases:

1. Celebrate _____
2. Important holidays _____
3. Religious holidays _____
4. Based on the solar calendar _____
5. Praying in group _____



Learning Activity 16. Main Idea

Provide the main idea of the text (Learning Activity 13) in English.

CHP 5. L 2. APPLYING KNOWLEDGE



Learning Activity 17. Work with a partner/or alone and create appropriate questions in Dari to interview a native Dari speaker about their activities during Eid holidays. You can refer to the text on the previous page and search online resources for help.

	۱
	۲
	۳
	۴
	۵



Learning Activity 18. Use the questions to interview 2-3 classmates. Write your findings in Dari from the interviews below, using simple and short phrases and sentences.

CHP 5. L 2. ANALYZING

Comparing Cultural Perspectives



Learning Activity 19. In English, compare important holidays in Afghanistan and your community. What similarities and differences do you notice?

CHP 5. L 2. EVALUATING



Learning Activity 20. In English, describe what holidays and festivals are essential to Afghan culture and why?

CHP 5. L 2. CREATING



Learning Activity 21. Look up holiday-themed commercials from Afghanistan on YouTube in Dari and identify the elements that make them holiday-themed. Then, create and film your own commercial marketing a product using similar approaches.



Learning Activity 22. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB

سالی که نکوست از بهارش پیداست

Transliteration: *sāle kē nekost az bahāraš paydāst.*

Literal: A good year is known from its spring.

Meaning: This saying suggests that early indications can predict the eventual outcome. Just as the quality of a year's spring can hint at how good the entire year might be in terms of weather, crops, etc., early signs in any endeavor or situation can often predict its eventual outcome.

The proverb is used to emphasize the importance of beginnings and the initial signs or indicators in any situation. It's akin to the English saying "well begun is half done." This can be referenced when discussing the start of a project, a relationship, or any new venture. If the beginnings are promising, it might indicate a successful or fruitful outcome. Conversely, if the start is rocky or problematic, it could be a warning sign for challenges ahead.

CHP 5. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can identify important holidays in Afghanistan and briefly explain each one's significance using discrete sentences.	
2.	I can talk about my daily routine.	
3.	I can interview a classmate and ask questions about their typical activities.	
4.	I can present some facts about Afghanistan's independence.	
5.	I can read a simple Dari text and retell its main ideas using discrete sentences.	
6.	I can say a Dari proverb and explain its use and context.	

CHP 5. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about *my leisure time activities* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.
- Display emerging ability to communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically *my leisure time activities*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Display emerging ability to present information on both very familiar and everyday topics, specifically *my leisure time activities*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken or written language.
- Display emerging ability to identify products and practices, specifically as related to *my leisure time activities*, to help understand perspectives.
- Display emerging ability to interact at a survival level, specifically when dealing with *my leisure time activities*, in some familiar everyday contexts.



Learning Activity 24. Interview a classmate and ask them culturally appropriate questions about their activities during major holidays.

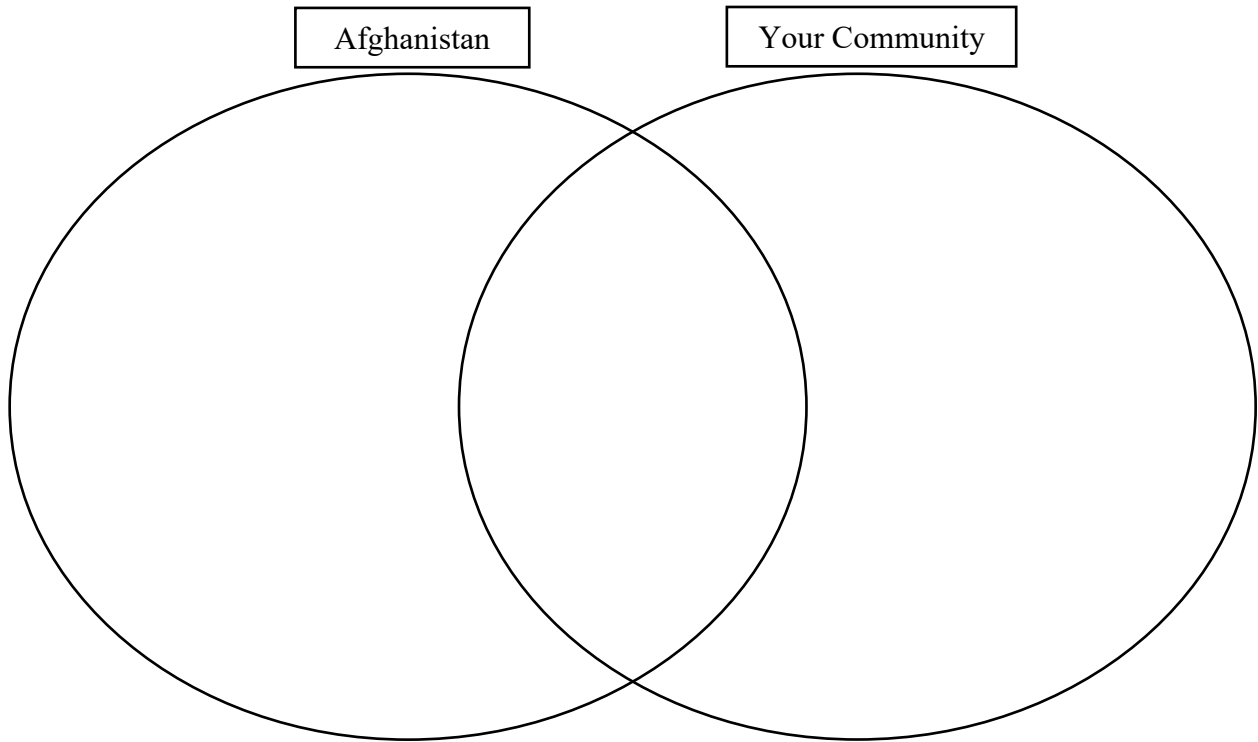


Learning Activity 25. Provide your findings from the interview below. Be sure to write complete sentences Follow the example:

مثال	بعد از نماز عید، به خانه پدرکلانم برای عید مبارکی میرویم.
۱	
۲	
۳	
۴	
۵	
۶	
۷	
۸	
۹	
۱۰	



Learning Activity 26. Use the following Venn diagram to compare cultural practices related to leisure activities during major holidays in Afghanistan and your community.



CHP 5. VOCABULARY

English	Transliteration	دري
recreation	tafreh	تفریح
especially	maxsusan	مخصوصاً
picnic	melah	میلہ
place/area	jāy/jā	جای / جا
like	masle/mānand	مثلی / مانند
dam	band	بند
etc.	wa ġerah	و غیرہ
music	mosiqi	موسیقی
to pass	gozarāndan	گزراندن
winter	zamastān	زمستان
kite flying	godī parān bāzi/kāġaz parān bāzi	گدی برای بازی / کاغذ پران بازی
buzkashi/goat grabbing	bozkaši	بزکشی
tradition	rawāj	رواج
competition	masābeqah	مسابقہ
hold/convene	dāyar šodan	دایر شدن
important	<i>mohem</i>	مهم
holiday	<i>roxsati/ta 'til</i>	رخصتی / تعطیل
new year	sālnaw/sāljadid	سال نو/سال جدید
Independence Day	<i>roz asteqlāl</i>	روز استقلال
Eid ul Fitr [little eid]	'id fetr	عید فطر
big	<i>kalān</i>	کلان
month	<i>māh</i>	ماہ
clothes	kālā/lebās	کالا / لباس
to coincide	<i>masādaf budan</i>	مصادف بودن
solar year	sāl xuršedi	سال خورشیدی
academic year	sāl ta 'limi	سال تعلیمی
to begin/start	šaro' šodan/āġāz šodan	شروع شدن / آغاز شدن
date	tārix	تاریخ

season	<i>fasl</i>	فصل
week	<i>haftah</i>	هفته
favorite	<i>mawrad ' lāqah</i>	مورد علاقه

CHAPTER SIX

فصل ششم

VISITING THE CITY AND SHOPPING

بازدید از شهر و خریداری



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

Chapter Objectives

- Display ability to identify the general topic and some basic information in both very familiar and everyday contexts about *visiting the city and shopping* in Afghanistan by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken and written.

B. Interpersonal Mode: I can communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Display ability to communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically *visiting the city and shopping* in Afghanistan using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

Chapter Objectives

- Display ability to present information on both very familiar and everyday topics, specifically *visiting the city and shopping* in Afghanistan, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact:** **I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives:

- Display ability to identify products and practices, specifically as related to *visiting the city and shopping* in Afghanistan to help me understand perspectives.
- Display ability to interact at a survival level, specifically when dealing with *visiting the city and shopping* in Afghanistan, in some familiar everyday contexts.

LESSON 1

درس اول

FOOD AND HOSPITALITY

غذا و مهمان نوازی

CHP 6. L 1. ESSENTIAL QUESTIONS

- What are staple foods of Afghans, and how do culture and religion influence diet?
- What are some shopping practices, and how does local culture influence shopping?



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Look at the picture and discuss the following questions with a partner:

- Does the picture tell you anything?
- What are some practices related to food and eating in your native culture?

CHP 6. L 1. FOCUS OF THE LESSON

In this lesson, you will learn how to ask and answer questions about food and describe Afghan cuisine. Additionally, you will explore how people in Afghanistan commute and familiarize yourself with common phrases used in public transportation within Afghan-speaking communities. The grammatical aspects covered in this lesson include the simple present tense and the usage of *must/should*. The first part of the lesson emphasizes colloquial Dari, while the second part focuses on standard language.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 6. L 1. Lesson Learning Checklist).

FOOD AND HOSPITALITY

غذا و مهمان نوازی

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 6. L 1. INTRODUCTION



Learning Activity 1. Listen to your teacher (or audio) when they read the following text. As you follow along with the text, think about the information that surprises you. Circle the words/phrases that you do not understand. Colloquial Dari is used.

غذا و مهمان نوازی

میمن نوازی یک بخش مهم فرهنگ افغانها اس. افغانها در میمن نوازی شهرت بین المللی دارن و معمولاً کتی نان های مزه دار شان میمن نوازی خوده نشان می تن. غذا یا نان د هر محفل موجود اس و هر مرد و زن باید نان پخته کدنه یاد بگیره.



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Language and Culture Note 1.

Diet in Islam

Muslims are required to follow the dietary restrictions of consuming *halal* (permissible) food, which means they must avoid *haram* (non-permissible) food and drinks such as alcohol (الكحول), pork (خوك), and products derived from them, as well as animals that have been improperly slaughtered or by non-Muslims (غير مسلمان). However, the level of adherence to *halal* (حلال) and *haram* (حرام) practices differs among Afghan Muslims, as some strictly adhere to these guidelines while others have a more lenient approach.



Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري
food	<i>nān</i>	۱ نان / غذا
culture	<i>kaltur</i>	۲ کلتور
part/section	<i>qəsmat</i>	۳ قسمت
hospitality	<i>mehmān nawāzi</i>	۴ میمان نوازی / مهمان نوازی
worldwide	<i>bayn almēlali / jahāni</i>	۵ بین المللی / جهانی
to exist	<i>mawjudēyat dāštan</i>	۶ موجودیت داشتن
to have a reputation	<i>šohrat dāštan</i>	۷ شهرت داشتن
to provide/prepare	<i>tahēya kardan</i>	۸ تهیه کردن
to show/demonstrate	<i>nēšān dādan</i>	۹ نشان دادن
to deal	<i>mo'āmala kardan</i>	۱۰ معامله کردن
party/ceremony/event	<i>mahfēl</i>	۱۱ محفل
to cook/making food	<i>nān poxtan</i>	۱۲ نان پختن
to cook	<i>āšpazi kardan</i>	۱۳ آشپزی کردن
to learn	<i>yād gēreftan</i>	۱۴ یاد گرفتن



Learning Activity 3. Match the word with its corresponding picture. Look up some words online using a Dari/Farsi dictionary.

	غذا پختنه کدن (کردن)
	غذا / نان
	مهمان نوازی
 This Photo by Unknown Author is licensed under CC BY-SA-NC.	تهیه کردن
	نان خشک

Language and Culture Note 2.

Afghan Hospitality and the Significance of Warm Tea for Guests

When someone pays a visit to an Afghan family around mealtime (وقت نان), it is customary (مروج بودن) for them to be invited to partake in the food. It is considered impolite for guests (مهمانان) to leave without enjoying a meal, as most Afghans feel a sense of disappointment (مایوس) in such situations.

Afghans hold the belief (عقیده) that a guest is regarded as a dear friend of God/Allah (دوست خدا), deserving of utmost hospitality (مهمانوازی). If the visit occurs outside of meal hours, guests are typically offered hot tea, along with sweets, cookies, fruits, and other refreshments. In Afghan culture, hot tea (چای داغ/گرم) is the preferred choice, while cold tea (چای یخ/سرد) is not as appreciated. Offering a guest cold tea is considered a sign of disrespect.



Learning Activity 4: Listen to the same passage at the beginning of the lesson (Learning Activity 1) and answer the following T/F questions. Write غ for false and ص for true statements

Statement جمله	True صحیح / False غلط
Hospitality is an integral part of the Afghan culture.	ص
Afghans' hospitality is famous worldwide.	ص
Afghans demonstrate their hospitality by feeding their guests.	ص
Every Afghan is expected to know how to cook.	ص
Afghans usually do not include food in formal meetings.	غ
The more the food, the higher the level of hospitality.	ص

CHP 6. L 1. DIRECT INSTRUCTION

A. Food Related Vocabulary

			
شوروا/شورپا	منتو	آشک	برنج/پلو/قابلی
			
قورمه گوشت	کباب	بُرانی بانجان	بولانی

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 **Learning Activity 5.** Listen to the description of each dish on a restaurant menu and follow along with the text. Write down the words you do not know. Colloquial Dari is used.

	قابلی از برنج، زردک، و کشمش جور می شه. ای غذا بسیار مزه دار اس.	قابلی
	آشک از گندنه، و خمیر جور میشه. در آشک گوشت نیس.	آشک
	منتو از گوشت (کوفته) و خمیر جور میشه.	منتو
	بولانی از ترکاری مثلی کچالو، گندنه، کدو، و غیره جور میشه. ای غذا مثلی پیزه اس و کتی ماست و چنتی خورده میشه.	بولانی
	برانی بانجان از بانجان/بادنجان سیاه جور میشه. ماست یا چکه غذا ره مزه دار میسازه.	برانی بانجان
	کباب معمولا از گوشت مرغ، گاو یا گوسفند جور میشه. افغانا کبابه بسیار خوش دارن.	کباب

Language and Culture Note 3.

Eating Practices

Most Afghan individuals have a preference for communal dining, where they gather together, sitting on the floor around a tablecloth (دسترخوان). In some instances, two or three people may even share a single platter. Eating with the right hand is customary, following the Sunnah (سنت) - the traditions and practices of Prophet Mohammad (peace be upon him). Muslims are obliged to adhere to the Sunnah. Before beginning the meal, it is common to say "bismillah" (بسم الله), meaning "in the name of Allah." Once everyone has finished eating, it is customary for them to offer prayers and express gratitude to God.

 **Learning Activity 6.** You are going out with a group of friends who have various dietary requirements, including lactose intolerance, vegetarianism, legume allergies, aversion to spicy food, preference for red meat, and dislike for dairy products. Your task is to suggest suitable dishes for each individual.

Review the ingredients of each dish (Learning Activity 5) and identify at least one option that accommodates everyone's needs. You can also provide recommendations for modifications to make the dish suitable for everyone. Use online resources for assistance. Write the name of the dish in the right column and the recommended changes in the second column.

Recommendations	Dish



Learning Activity 7. Work with a partner and ask questions about each other's favorite Afghan food, fruit, vegetable, drinks. Write your findings in Dari. Use an online Dari/Farsi dictionary for help.



Learning Activity 8. Game. Work with a partner. Take turns describing/naming an item below without pointing at it while your partner tries to identify the item being described. Write each item's name in Dari in the space provided when it is correctly identified. The player with the most items identified will win the game. You can look up some items online.

					
					بوتل آب
					
					

Language and Culture Note 4.

Traditional Afghan Cuisine: Rice, Bread, and Tea - Staple Foods and Customs

Afghans commonly incorporate rice into their lunch and dinner, preparing it in various styles such as *pilaw* (پلو), *shula* (شوله), *qabali* (قابلی), and more. Bread is an essential component of every meal and is always present. After a meal, it is customary for most Afghans to enjoy hot green or black tea. Other popular dishes include meat (گوشت) and vegetable preparations, particularly featuring potatoes (کچالو), known as *qurma* (فورمه).

Tea is traditionally served with sweets or sugar, though it is also acceptable to serve it plain. However, it is customary to offer sweets alongside the tea and allow the guest to decide whether they would like them



Learning Activity 9. Now check your answers in Learning Activity 8 with the following and listen to the pronunciation of each word:

					
چای سبز	چای سیاه	کچالو	سبزی پالک	روغن	آب
					
تخم مرغ	گوشت مرغ	تربوز	خربوزه	انار	انگور
					
زردک	کدو	شلغم	پیاز	مرچ	تور مرچ

Language and Culture Note 5.

Weighting Units in Afghanistan: Tradition and Adaptation

Traditionally, Afghans use the following weighting units:

1 xord خرد = .25 kg

1 ĉarak چارک = .25 Ser

1 sar سر = 7 kg

1 xarwār خروار = 80 Ser

1 man من = 54 kg

In many villages, stones of varying sizes and weights are still commonly employed as units of measurement. In urban areas, people predominantly rely on metal weighing tools, while digital scales are also utilized in certain regions. The barter system remains prevalent in some rural areas, where transactions are conducted through the direct exchange of goods or services without the use of currency.

Simple Present Tense

- **Phrasal Verbs** افعال مرکب

They consist of a verb and another element such as an auxiliary verb, adverb, preposition, etc. This section will introduce the phrasal verb “to make/build/prepare” to indicate how something is made of/built from. The standard Dari is **bolded**. See below:

English	Example	Present Stem	Transliteration	Verb
Mantu [an Afghan dish] is made of meat and dough.	منتو از گوشت و خمیر جور میشه. منتو از گوشت و خمیر جور می شود.	جور می شـ	<i>jor šodan</i>	جور شدن
Qabili is made of rice, carrots, and raisin.	قابلی از برنج، زردک و کشمش ساخته میشه. قابلی از برنج، زردک و کشمش ساخته میشود.	ساخته می شـ	<i>Sāxtan šodan</i>	ساخته شدن

• Present Stem

As discussed in previous lessons, Dari verbs are mostly irregular and do not have a basic form to derive their present or other tense forms from. In simple terms, the base form of verbs needs to be memorized. The prefix *me* (می) is added to the present stem and conjugated according to the personal pronoun to form the verb. Take a look below at the verb *yād gēřftan* / یاد گرفتن which means 'to learn.' It's important to note that the verb *yād gēřftan* / یاد گرفتن is a compound verb, with the second part of the verb being conjugated (for detailed information, refer to CHP 3. L 2.).

English	Example (Colloquial Dari)	Verb (Present Stem)	Verb (Infinitive)	Personal Ending	Personal Pronouns
I learn cooking.	مه آشپزی یاد می گیرم.	یاد گیر	یاد گرفتن	م	مه / من
We learn cooking.	ما آشپزی یاد می گیریم.			یم	ما
You learn cooking.	تو آشپزی یاد می گیری.			ی	تو
You learn cooking.	شما آشپزی یاد می گیرین.			ین / ید	شما
He learns cooking.	او آشپزی یاد می گیره.			ه / د	او
They learn cooking.	وا آشپزی یاد می گیرن.			ن / ند	وا، اونا / آنها

To make a negative statement, place the word (نه) before (می). See the example:

She does not learn cooking.	او آشپزی یاد نه می گیره.
I do not learn cooking.	مه آشپزی یاد نه می گیرم.

More Verbs:

English	Present Stem	Transliteration	Verb (Infinitive)
to prepare/make	آماده کن —	āmāda kardan	آماده کردن
to offer hospitality	مهمان نوازی کن —	mēhmān nawāzi kardan	مهمان نوازی کردن
to deal	معامله کن —	mo'āmelah kardan	معامله کردن
to make/fix	جور کن —	jor kardan	جور کردن
to introduce	معرفی کن —	ma'refi kardan	معرفی کردن
to use	استفاده کن —	aestafādah kardan	استفاده کردن
to bake bread/to cook	نان پز —	nān poxtan	نان پختن
to exist	موجود است —	mawjud budan	موجود بودن
to show/demonstrate	نشان ده —	našān dādan	نشان دادن

B. The Expressions of *Can*, *Want*, *Must*

1. **Can**: The expression of 'can' is represented by me-tawān- (میتوان), and the word ke (که) follows me-twān- to indicate the action. The letter be (ب) is added before the present stem of the verb to form the future stem, and then the verb is conjugated accordingly. There are some exceptions that will be discussed later.

See below how *can* is used with the verb *to run* (دویدن/دو). The standard form is provided in bold.

English Statement	Complete Form	be (ب)	ke (که)	Personal Ending	mey-tawān- (میتان/توان)	Personal Pronoun
I can run.	مه میانم که بدوم. من میتوانم که بدوم	ب-	که	م	میتان / می توان	مه / من
We can run.	ما متانیم که بدویم. ما میتوانیم که بدویم	ب-	که	یم		ما
You can run.	تو میتانی که بدوی. تو میتوانی که بدوی	ب-	که	ی		تو
You can run.	شما میتانین کن بدوین. شما میتوانید که بدوید	ب-	که	ین/ید		شما
She/he can run.	او میتانه که بدوه. او میتواند که بدود	ب-	که	ه / د		او
They can run.	او میتانن که بدون. آنها میتوانند که بدوند	ب-	که	ن/ند		وا/آنها

- For a negative statement, the suffix *na* (نه/-ن) is added to *me* (می). For example, *I can run/me tawānam ke badawam* /متوانم که بدوم/. I can't run. /*na-me tawānam ke badawam* /نمی‌توانم که بدوم/.
- To change a statement into a question, it is sufficient to have a rising intonation at the end of the sentence or add the word *ayā* (آیا) at the beginning of the sentence, followed by a question mark at the end.

English	Question	English	Statement
Can you cook food?	تو میتوانی که غذا بپزی؟ آیا تو می توانی که غذا بپزی؟	You can cook food.	تو میتوانی که غذا بپزی.

 **Learning Activity 10.** Answer the following questions both affirmative and negative answers.

سوال	جواب
آیا میتوانی بولانی پخته کنی؟	
خانمت غذای مورد علاقت را می پزد؟	
پدرت چه نوع کباب میتواند تیار کند؟	
آیا شما منتو را با ماست میخورید یا بیدون ماست؟	
تو میتوانی شوله مزدار تهیه کنی؟	

2. Want: The expression of 'want' is represented by the verb *xustan/xuā* (خواستن/خواه). The same rules that apply to 'can' are applicable to 'want'. In colloquial Dari the stem *xuā* is pronounced as *xāi*. See below. The standard form is provided in bold.

I want to eat.	مه میخایم که نان بخورم. من میخواهم که نان بخورم.
You don't want to eat.	تو نمیخایی که نان بخوری. تو نمیخواهی که نان به خوری.
Do you want to eat?	تو میخایی که نان بخوری؟ تو میخواهی که نان بخوری؟
Do you want to eat?	آیا تو میخوای که نان بخوری؟ آیا تو میخواهی که نان بخوری؟
Don't you want to eat?	تو نمیخایی که نان بخوری؟ تو نمیخواهی که نان بخوری؟
Don't you want to eat?	آیا تو نمیخایی که نان بخوری؟ آیا تو نمی خواهی که نان بخوری؟

3. Must/Should: The expression of 'must/should' is represented by the word *bāyad* (باید). The letter *be* (ب) is added to the present stem of the verb and conjugated based on the personal pronoun.

Reminder: Words can appear in a different order in the Dari language. See below:

English	Statement with Must	English	Regular Present Statement
I must study.	من باید درس بخوانم.	I study.	من درس میخوانم.
She must go to school.	او باید به مکتب برود.	She goes to school.	او به مکتب میرود.
My brother must remain at work until 8.	برادر تا ساعت ۸ در کار باید بماند.	My brother remains at work until 8.	برادرم تا ساعت ۸ در کار می ماند.
My grandmother is sick, she must take medicine.	مادر کلانم مریض است، او باید دوا بخورد.	My grandmother is sick, she takes medicine.	مادر کلانم مریض است، او دوا می خورد.



Learning Activity 11. Now complete the following sentences with the correct form of the verbs. Standard language has been used:

۱	ما همیشه قبل از عید به بازار برای خرید «» .	(to go)
۲	شما چه وقت به خانه ما «» .	(to come)
۳	در روز های تعطیل مردم معمولاً لباس های محلی خود را «» .	(to wear)
۴	آیا شما گاه گاهی اوسانه (غذای مخصوص) «» ؟	(to know)
۵	آیا مردم در محل شما در عید کلان قربانی «» ؟	(to watch)

Key:

۵	۴	۳	۲	۱
می کنند	می خرید	می پوشند	می آید	میرویم



Learning Activity 12. Match the questions with their appropriate answers. You can look up some words online using a Dari/Farsi dictionary. Standard Dari is used.

شما چه نوع غذا میخواهید؟	برنج و قورمه گوشت
شما معمولاً به کدام نوع رستوران میروید؟	به رستوران خیبر
آیا در روز عید به خانه ما میاید؟	بلی، چرا نه
آنها سواد ماهانه خود را از کجا میخرند؟	از مارکیت حلال
آیا فامیل شما قابلی پلو را خوش دارد؟	بلی، بسیار زیاد
می توانید از بازار شیر و ترکاری بیاورید؟	نه، نمیتوانم



Learning Activity 13. Work with a partner and create culturally appropriate questions for the following statements/answers. You can look up some words online using a Dari/Farsi dictionary. Standard Dari is used.

سوال	جواب
	ما برای مهمان های خود گوشت و پلو آماده می کنیم.
	غذای مورد علاقه من منتو است.
	ما در روز اول عید به دیدن مادرکلان و پدرکلان خود می رویم.
	افغانها با تهیه غذا های متنوع مهمان نوازی خود را نشان می دهند.

Language and Culture Note 6.

Traditional Transaction Methods and Bargaining Culture in Afghanistan

Transactions in Afghanistan primarily rely on cash, although cash checks, debit cards, and credit cards are also used in major cities. The "choub-khat" (چوب خط) system is an ancient tradition that is often employed in bakeries (نانوایی) for purchasing bread. This system resembles a credit arrangement, where individuals engage in transactions only if they have a mutual trust and familiarity. When buying bread, the customer brings a wooden stick to the bakery, and the baker marks the stick with a knife for each loaf sold. At the end of the month, the buyer counts the marks on the stick and settles the account with cash.

In many shopping scenarios, prices are not fixed, which makes bargaining a common practice in Afghanistan.

FOOD AND HOSPITALITY

غذا و مهمان نوازی

II. STANDARD LANGUAGE

۲. زبان رسمی

CHP 6. L 1. READING



Learning Activity 14. In a small group, discuss the following question:

- How do Afghan prepare for gatherings?



Learning Activity 15. Review the following text and identify the part of speech by writing them under their appropriate category.

Party مهمانی - جشن

امروز شب عید سعید الفطر یا عید خورد است و ما یک مهمانی کلان داریم. تقریباً ۴۰ نفر مهمان به خانه ما می آید. برای غذا، قابلی، آشک، کوفته، قورمه کچالو، کباب، و غیره آماده/تهیه میکنیم. برای میوه می خواهیم ۵ یا ۶ دانه تربوز، ۴-۵ کیلو گرام انگور و میوه های دیگر بخریم. پدرم به بازار می رود و همه این مواد را می خرد.



Verb	Noun (Singular)	Noun (Plural)	Possessive Pronoun	Adjective

Language and Culture Note 7.

Shopping Practices

Shopping (خریداری) practices in Afghanistan differ from those in the United States. While customers in the United States typically select their groceries (ترکاری) and fruits (میوه ها), in Afghanistan, customers (خریدار/مشتري) state their desired items and quantities, and the seller/shopkeeper (دکاندار) retrieves and bags the goods. However, this practice can sometimes allow for the possibility of deceptive practices, such as sellers hiding bad or rotten items in the bag to sell them. The same approach applies to purchasing meat, where butchers (قصاب) may include bones (استخوان ها) and fatty (چربی) parts. It is advisable for customers to remain vigilant and attentive, always keeping an eye out for unwanted items and requesting their removal from the bag.



Learning Activity 16. Now re-read the text (Party) and complete the sentences in Dari. You can use the information from the text or be creative and add new information. Look up some words online using a Dari/Farsi dictionary.

سوال	جواب
What is the main reason for the party?	
How big is the party?	
What are some main dishes included in the menu?	
What type of fruits might be there?	
Who does the shopping?	



Learning Activity 17. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Dari word/phrase that best expresses the meaning of each of the following English words/phrases:

1. Big party _____
2. It is made of lamb _____
3. Grocery produce _____
4. It is a type of fruit _____
5. Rice and raisins are included in the ingredients of this dish _____



Learning Activity 18. Main Idea

Provide the text's main idea in English and discuss some basic cultural practices that might be different from your native culture. Be sure to explain your rationales for some of the differences.

CHP 6. L 1. APPLYING KNOWLEDGE



Learning Activity 19. Consider a scenario where you are at a restaurant and want to order food. Work with a partner to create appropriate questions in Dari about the type of food you want to order. You can refer to the text on the previous page and online resources for help.

	۱
	۲
	۳
	۴
	۵



Learning Activity 20. Role-Play: In a group of two, conduct a role-play scenario to order food in a restaurant using the questions you created in Activity 19. One student will play the role of the guest/customer (مهمان/مشتري), and the other will play the role of the waiter/waitress (گارسون). Write the dialogue below using simple and short phrases and sentences. Add more rows if needed.

	مهمان/مشتري:
	گارسون
	مهمان/مشتري
	گارسون
	مهمان/مشتري
	گارسون
	مهمان/مشتري

CHP 6. L 1. ANALYZING



Comparing Cultural Perspectives

Learning Activity 21. In English, compare Afghan main dishes and shopping practices with those in the United States. What similarities and differences do you notice with Afghan culture?

CHP 6. L 1. EVALUATING



Learning Activity 22. Review some online resources related to cultural practices about food and shopping in Afghanistan. In English, describe the factors that influence Afghans' cultural practices.

CHP 6. L 1. CREATING



Learning Activity 23. Based on what you have learned and acquired so far, create an oral presentation in English supported by images about Afghan staple foods and explain how cultural norms guide practices regarding food and shopping. Be sure to provide keywords and phrases in Dari.



Learning Activity 24. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB/SAYING

اگر نان از دیگران است، شکم از خودت است.

Transliteration: agar nān az digarān ast, šakam az xonat ast.

Literal: Even if it is other people's food, the stomach is yours.

Meaning: The saying suggests that even if you rely on others for resources or provisions (like the bread, in this case), you are ultimately responsible for your own well-being and needs (represented by the stomach). It underscores personal responsibility and the idea that one should be proactive and not solely dependent on others.

This expression can be used in scenarios emphasizing self-reliance, personal responsibility, and the importance of taking charge of one's own life, needs, or circumstances, even if external help or resources are available. It reminds individuals to be active participants in their well-being and not passive recipients.

CHP 6. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can identify Afghan staple foods and briefly describe typical dishes.	
2.	I can interview a classmate and ask them about their favorite dish.	
3.	I can provide a few details about shopping practices in Afghanistan.	
4.	I can discuss the importance of food as one of the main elements of hospitality.	
5.	I can read a simple Dari text and retell its main ideas using discrete sentences.	
6.	I can say a Dari proverb and explain its use and context.	

LESSON 2

درس دوم

TRANSPORTATION

ترانسپورت

CHP 6. L 2. ESSENTIAL QUESTIONS

- What are the modes of transportation (i.e., land, water, air) in Afghanistan and how do Afghans use them?
- How are various modes of transportation similar and different compared to your community?
- Who operates the vehicles in communities in Afghanistan?



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Look at the picture and discuss the following question with a partner:

- What story does each picture tell?

CHP 6. L 2. FOCUS OF THE LESSON

In this lesson, you will learn about the transportation system in Afghanistan. You will be able to plan and arrange your short and long-distance trips based on the common means of transportation in the country. The grammatical components will focus on ordinal numbers and the simple present tense. Colloquial Dari will be used for listening and speaking activities, while reading and writing activities will use the standard language.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 6. L 2. Lesson Learning Checklist).

TRANSPORTATION

ترانسپورت

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 6. L 2. INTRODUCTION



Learning Activity 1. Listen to your teacher (or audio) when they read the following text. As you follow along with the text, think about the information that surprises you. Circle the words/phrases that you do not understand. Colloquial Dari is used.



ترانسپورت در افغانستان

د افغانستان معمولا مردم از وسایط نقلیه زمینی استفاده میکنند. افغانستان محاط به خشکه اس و امکانات مناسب حمل و نقل از طریق بحر/ اووه نداره، از ای خاطر، سرک ها بسیار مهم هستن. مردم معمولا از موتر، بس یا سرویس، بایسیکل، گادی، ریکشا، و حیوانات مانند شتر، خر، اسب، قاطر و غیره بر حمل و نقل استفاده می کنن. مردم همچنان از طیاره یا هواپیما برای سفرهای خارجی و داخلی استفاده می کنن.

Language and Culture Note 1.

Grand Trunk (GT) Road

The GT road is the major international highway (راه های بین المللی) that connects Afghanistan to South Asian countries (کشور های آسیای جنوبی). Spanning 2,700 km (1,700 mi), this road is one of the oldest in South Asia and is predominantly paved. It originates from Kabul and passes through notable locations such as Khyber Pass (راه خیبر پس), Lahore (لاهور), Delhi (دهلی), Kolkata (کلکته), ultimately reaching Bangladesh (بنگلہ دیش).

During the 1960s, several other significant roads were constructed in Afghanistan. However, the majority of roads, especially in smaller and rural areas, remain unpaved (خامه), leading to significant transportation challenges, particularly in winter.

CHP 6. L 2. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري	
plane	tayārah/hawāpaymā	طیاره/ هواپیما	۱
road	sarak	سرک	۲
animal	haywān	حیوان	۳
It is landlocked.	mahāt bah xoškah	محاط به خشکه	۴
ocean	bahr	بحر	۵
train	rel/qatār	ریل/ قطار	۶
bus	sarwis	سرویس	۷
bicycle	bāyskal	بایسکل	۸
motorcycle	motar sāykal	موتور سائیکل	۹
cart	karāči	کراچی	۱۰
three-wheel car	rekšā	ریکشیا	۱۱
cart (pulled by a horse)	gādi	گادی	۱۲
horse	asp/asb	اسب/ اسب	۱۳
donkey	xar/markab	خر/ مرکب	۱۴
mule	qāter	قاطر	۱۵
riding	swār budan	سوار بودن	۱۶



Learning Activity 3. Match the word with its corresponding picture. Look up some words online using a Dari/Farsi dictionary. Colloquial Dari is used.

	او سوار خر اس.
	این سرک اس.
	آنها ده گادی استن.
	ای موتر تکسی مه اس.
	او طیاره ای افغانستان اس.
	ای یک ریکشا اس.

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Language and Culture Note 2.

Transportation in Afghanistan: Challenges and Varied Means

In Afghanistan, major public transportation options include buses called Millie Bus (ملی بس), taxis, and rickshaws, which operate in cities like Kabul, Jalalabad, Mazar-e-sharif, Herat, and others. Bicycles and motorcycles are also widely used. In rural areas, animal-powered carriers are common, with horses (اسب ها) and donkeys (خرها) being employed to transport people and goods.

During the 1980s, electric buses (بس های برقی) were operational in Kabul, but the infrastructure was subsequently destroyed due to years of conflict in Afghanistan. Presently, the transportation system lacks regulation, allowing individuals to use personal vehicles for transportation purposes. The absence of traffic infrastructure such as traffic lights (چراغ های ترافیکی) makes driving within cities challenging. People often compete for right-of-way using horns and aggressive behaviors. In the event of an accident, involved drivers usually handle the matter without involving a traffic police officer. Car insurance and seatbelt usage are not common practices.



Learning Activity 4. Listen to the same passage at the beginning of the lesson (CHP 6. L 2. INTRODUCTION) and answer the following statements. Write ص for correct and غ for true statements.

Statement جمله	True صحیح / False غلط
In Afghanistan, people use ground transportation.	ص
Roads are very important because Afghanistan is a landlocked country.	ص
People in most of Afghanistan do not have access to trains.	ص
Afghans often use domesticated animals such as camels, donkeys, etc. for transportation.	ص
Afghanistan does not have access to the sea.	ص

CHP 6. L 2. DIRECT INSTRUCTION

A. Simple Present Tense

- **Compound Verbs** افعال مرکب

In this section, more combined verbs are introduced. The rules discussed earlier apply – conjugate the second part/auxiliary verb according to the personal pronoun.

English	Present Stem	Transliteration	Verb (Infinitive)
to use	استفاده کن —	astefādah kardan	استفاده کردن
to use	استعمال کن —	aste ' māl kardan	استعمال کردن
to invite	مهمان کن-	mehmān kardan	مهمان کردن
to fly	پرواز کن-	parwāz kardan	پرواز کردن
to use	کار گیر-	kār garaftan	کار گرفتن
to hold a party	مهمانی گیر -	mehmāni garaftan	مهمانی گرفتن
to ride	سوار شو-	swār šodan	سوار شدن
to be ridden/riding	سوار است -	swār budan	سوار بودن
to carry load	بار بر-	bār bordan	بار بردن

Language and Culture Note 3.

Gender Mobility Barriers

The transportation system (سیستم ترانسپورتی) in Afghanistan is not typically designed with women in mind, and women encounter various obstacles (موانع) when utilizing public transportation (ترانسپورت عامه). In comparison (در مقایسه با) to men, women often face higher fares (کرایه اضافتر) to access socially acceptable modes of transport and experience longer wait (انتظار) times for accommodating vehicles. They are also encouraged to utilize "women-only" transportation options. While there have been instances of women driving cars in major cities in the past, it is uncommon (غیرمعمول) for women to assume the role of drivers for cars or other means of transportation.


Learning Activity 5. Complete the following sentences. Use colloquial Dari.

- ۱ معمولا در دهات، مردم از خر برای بار بردن » « . (to use)
- ۲ پدرم کتی بایسکل به » « . (to go)
- ۳ پرواز من به امریکا سبا » « . (is)
- ۴ او به امریکا » « . (to fly)
- ۵ آنها به تکیسی » « . (to ride)

Key:

۵	۴	۳	۲	۱
سوار میشوند	پرواز می‌کنه	اس	کار میره	استفاده میکنند


Learning Activity 6. Match the Dari statements with their keyword/main idea in English.

Insufficient public buses	در افغانستان بس های شهری بسیار کم است.
Bicycles have more usage	بسیاری مردم از بایسکل کار می‌گیرند.
Low level infrastructure	در دهات بسیاری سرک ها خامه است.
The use of plane on overseas trips	برای سفرهای خارجی مردم بیشتر از هواپیما استفاده میکنند.
Shared rides	در شهر ها مردم تکیسی های شریک استفاده میکنند.
Use of animals for transportation	اسب و قاطر زیاد تر در مناطق کوهستانی برای حمل و نقل استفاده میشوند.

B. Ordinal Numbers in Dari

These numbers tell the order of things, sets, events, etc. They are first, second, third, etc. They do not demonstrate quantity. They only show rank or position. Except *first*, in most cases, the letter *m* م is added to a cardinal number to change it to ordinal.

English	Transliteration	Ordinal	Cardinal
first	awal	اول	یک
second	dom	دوم	دو
third	sawom	سوم	سه
fourth	čahārom	چهارم	چهار
fifth	panjom	پنجم	پنج
sixth	šašom	ششم	شش
seventh	haftom	هفتم	هفت
eighth	haštom	هشتم	هشت
ninth	nohom	نهم	نه
tenth	dahom	دهم	ده
eleventh	yāzdahom	یازدهم	یازده
twelfth	dwāzdahom	دوازدهم	دوازده
thirteenth	sezdahom	سیزدهم	سیزده
fourteenth	čārdahom	چهاردهم	چهارده
fifteenth	pānzdahom	پانزدهم	پانزده
sixteenth	šānzdahom	شانزدهم	شانزده
seventieth	hafdahom	هفدهم	هفده
eighteenth	hajdahom	هجدهم	هجده
nineteenth	nozdahom	نزددهم	نزده
twentieth	bistom	بیستم	بیست
twenty-first	bist ō yakom	بیست و یکم	بیست و یک
once	daf'a awal	دفعه اول	یک دفعه
twice	daf'a dowom	دفعه دوم	دو دفعه

Language and Culture Note 4.

Afghanistan Ports of Entry

Currently, Afghanistan does not have an operational railway network within its borders. However, there are existing railway connections between Iran and Afghanistan via Herat province, as well as between Turkmenistan and Mazar-e-Sharif province. When it comes to the transportation of Afghan goods to other countries, it primarily occurs through air and land routes. Key land connections with neighboring countries are facilitated through the provinces of Herat (connecting with Iran and Turkmenistan), Balkh (connecting with Uzbekistan), and Kandahar and Nangarhar (connecting with Pakistan).



Learning Activity 7. Match the numbers.

9 th	نهم
30 th	سی و م
1	یک
11	یازده
24 th	بیست و چهارم
5	پنج
17 th	هفدهم
1 st	اول
5 th	پنجم
0	صفر



Learning Activity 8. Work with a partner and create questions for each statement/answer. Look up some words online using a Dari/Farsi dictionary. The standard Dari is used.

سوال	جواب
	بلی، در کابل بسیار موتر است.
	نه، من بایسکل ندارم.
	من در بس شماره چهارم به کار میروم.
	در قریه جات مردم از حیوانات خانگی استفاده میکنند.
	بلی، او موترسایکل دارد.

Language and Culture Note 5.

Salang Pass

The Salang Pass or Kotal-e-Salang, constructed by the Soviet Union in 1964, serves as the main route connecting northern Afghanistan to central and southern Afghanistan. Spanning 2.67 km (1.66 mi), the Salang Tunnel passes through the Hindu Kush mountains. The Salang mountains are characterized by snow covering the area for approximately three-quarters of the year. As a result, the tunnel frequently experiences closures caused by heavy snowfall and avalanches, leading to significant transportation difficulties for commuters.



TRANSPORTATION

ترانسپورت/حمل و نقل

II. STANDARD LANGUAGE

۲. زبان رسمی

CHP 6. L 2. READING



Learning Activity 9. In a small group, discuss the following question:

- What are the most common means of transportation in Afghan cities, and why?



Learning Activity 10. Complete the following table with information from the text. You can look up some words online using a Dari/Farsi dictionary:

بایسکل من

من یک بایسکل کهنه دارم. من هر روز از بایسکل ام برای رفتن به مکتب استفاده می کنم. بایسکل سواری در افغانستان بسیار خطرناک است زیرا هیچ خط ویژه ای برای بایسکل سواران در جاده ها و سرک ها وجود ندارد. بایسکل سواران باید بسیار مراقب باشند.



[This Photo](#) by Unknown Author is licensed under [CC BY-SA](#)

Verb	Noun (Singular)	Noun (Plural)	Possessive Pronoun	Adjective



Learning Activity 11. Now re-read the text under CHP 6. L 1. READING on the previous page and answering the following questions in Dari. You can use the information from the text or use online resources.

سوال	جواب
What is the main topic of the text?	
Why are roads not safe for bike riders?	
Does Afghanistan have clear rules for bike riders?	
Typically, for what purposes do people use bikes in Afghanistan?	
Are roads safe for bike riders and other pedestrians?	



Learning Activity 12. Key Word Recognition

Re-read the text and fill in the blanks with the Dari word/phrase that best expresses the meaning of each of the following English words/phrases or complete the sentence:

1. My bicycle is not new _____
2. Bicycle riding is not safe in Afghanistan, it is very _____
3. Assigned lane is _____ in Dari.
4. Bicycle riders must be _____ in order to be safe.
5. I use my bicycle to go to _____



Learning Activity 13. Main Idea

Provide the main idea of the text (CHP 6. L 1. READING) in English and discuss some relevant cultural practices.

CHP 6. L 2. APPLYING KNOWLEDGE



Learning Activity 14. Consider a scenario where you are planning a trip to rural areas of Afghanistan. Work with a partner to create appropriate questions in Dari about the means of transportation required to reach your destination from Kabul International Airport. You can refer to the text on the previous page and online resources for assistance.

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Learning Activity 15. In a group of two, conduct a role-play scenario at a travel agency using the questions you created in Activity 14. One student will play the role of the traveler (مسافر), and the other will portray the travel agency employee (کارمند). Write the conversation below using simple and concise phrases and sentences. Feel free to add more rows if necessary. You can search online resources for assistance.

	مسافر
	کارمند
	مسافر
	کارمند
	مسافر
	کارمند
	مسافر

CHP 6. L 2. ANALYZING

Comparing Cultural Perspectives



Learning Activity 16. In English, compare Afghans' main transportation practices to those of your own community. What similarities and differences do you notice?

CHP 6. L 2. EVALUATING



Learning Activity 17. Review some online resources related to cultural practices related to transportation in Afghanistan. In English, describe some specific practices. For example, how gender segregation between males and females works on public transportation? Can women travel alone? Explain.

CHP 6. L 2. CREATING



Learning Activity 18. Based on what you have learned and acquired so far, create an oral presentation in English supported by images. Explain the factors that impact practices related to transportation in Afghanistan. Be sure to provide keywords and phrases in Dari.



Learning Activity 19. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB

سواره از دل پیاده خبر ندارد.

Transliteration: *sawār az dēl-ē pēyādah xabar nadārad.*

Literal: The rider doesn't know the state of a pedestrian

Meaning: The expression highlights a disparity in understanding or experience between two groups of people. In this case, those who are "mounted" (or riding) are in a different position from those who are walking on foot, and may not understand or be aware of the challenges, perspectives, or situations of the latter.

It is often used to describe situations where individuals in a position of privilege or advantage are unaware or lack understanding of the challenges faced by those in less fortunate positions. Similar to the English idiom "walking in someone else's shoes," this Dari proverb emphasizes the importance of empathy and understanding different viewpoints and experiences.

CHP 6. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can identify typical modes of transportation in Afghanistan.	
2.	I can interview a classmate and ask them about the modes of transportation they usually use.	
3.	I can compare cultural practices related to transportation in Afghanistan with those in my community.	
4.	I can briefly discuss mobility barriers for women in Afghanistan.	
5.	I can read a simple Dari text and retell its main ideas using discrete sentences.	
6.	I can say a Dari proverb and explain its use and context.	

CHP 6. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Display ability to identify the general topic and some basic information in both very familiar and everyday contexts about *visiting the city and shopping* in Afghanistan by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken and written.
- Display ability to communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically *visiting the city and shopping* in Afghanistan using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Display ability to present information on both very familiar and everyday topics, specifically *visiting the city and shopping* in Afghanistan, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.
- Display ability to identify products and practices, specifically as related to *visiting the city and shopping* in Afghanistan to help me understand perspectives.
- Display ability to interact at a survival level, specifically when dealing with *visiting the city and shopping* in Afghanistan, in some familiar everyday contexts.



Learning Activity 20. Interview a classmate and ask them questions about their favorite Afghan food and restaurant.



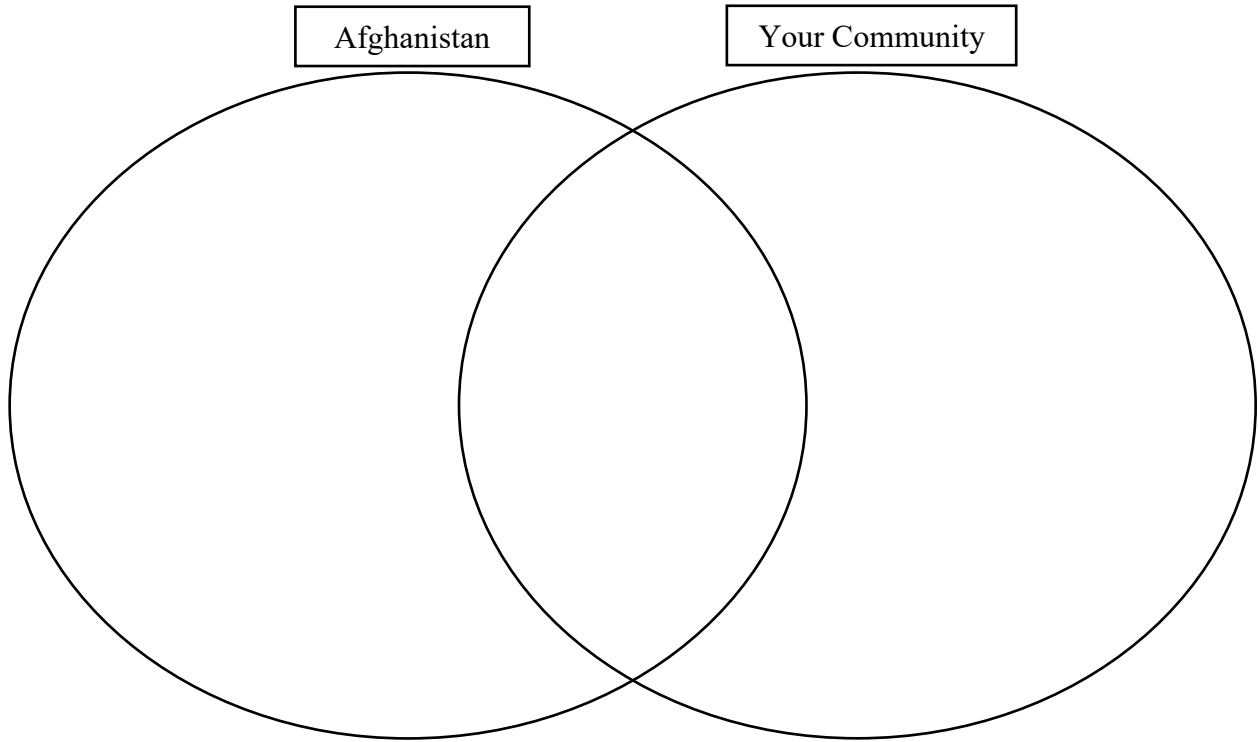
Learning Activity 21. Provide your findings from the interview below. Be sure to write complete sentences. Follow the example:

مثال	من قابلې پلو را زيات خوش دارم.
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۹	
۱۰	





Learning Activity 22. Use the following Venn diagram to compare cultural practices related to eating and transportation in Afghanistan and your community.



CHP 6. VOCABULARY

English	Transliteration	دري
food	<i>nān / ġēzā</i>	نان / غذا
culture	<i>koltur</i>	کلتور
part/section	<i>qəsmat</i>	قسمت
hospitality	<i>məhmān nawāzi</i>	مهمان نوازی / مهمان نوازی
worldwide	<i>baynalmēlali / jahāni</i>	بین المللی / جهانی
to exist	<i>mawjudēyat dāštan</i>	موجودیت داشتن
to have a reputation	<i>šohrat dāštan</i>	شهرت داشتن
to provide/prepare	<i>tahēya kardan</i>	تهیه کردن
to show/demonstrate	<i>nəšān dādan</i>	نشان دادن
to deal	<i>mo'āmala kardan</i>	معامله کردن
ceremony/event	<i>marāsam</i>	مراسم
to cook	<i>nān poxtan</i>	نان پختن
to cook	<i>āšpazi kardan</i>	آشپزی کردن
to learn	<i>yād ġerēftan</i>	یاد گرفتن
plane	<i>tayāra / hawāpaymā</i>	طیاره / هواپیما
road	<i>sarak</i>	سرک
animal	<i>haywān</i>	حیوان
It is landlocked.	<i>mahāta ba xoška</i>	محاطه به خشکه
ocean	<i>bahr</i>	بحر
train	<i>rel / qatār</i>	ریل / قطار
bus	<i>sarwes</i>	سرویس
bicycle	<i>bāyskal</i>	بایسکل
motorcycle	<i>motar sāykal</i>	موتور سائیکل
cart	<i>karāči</i>	کراچی
three-wheel car	<i>rekšā</i>	ریکشا
cart (pulled by a horse)	<i>gādi</i>	گادی
horse	<i>asp / asb</i>	اسب / اسب
donkey	<i>xar / markab</i>	خر / مرکب
mule	<i>qātēr</i>	قاطر
riding	<i>sawār budan</i>	سوار بودن

CHAPTER SEVEN

فصل هفتم

HOUSING AND HOUSE CHORES

خانه و کارهای خانه



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

Chapter Objectives

- Identify the general topic and some basic information in very familiar and everyday contexts about Afghan *housing and house chores* by giving simple descriptions and instructions using practiced or memorized words, phrases, and simple sentences in spoken and written texts.

B. Interpersonal Mode: I can communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Communicate in spontaneous spoken and written conversations on both very familiar and everyday topics, specifically Afghan *housing and house chores*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

Chapter Objectives

- Present information on both very familiar and everyday topics, specifically Afghan *housing and house chores*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact:** **I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Identify products and practices, specifically as related to Afghan *housing and house chores*, to help understand perspectives.
- Interact at a survival level, specifically when dealing with Afghan *housing and house chores*, in some familiar everyday contexts.

LESSON 1

درس اول

HOUSING AND FURNITURE

خانه و فرنیچر

CHP 7. L 1. ESSENTIAL QUESTIONS

- How do Afghans describe their home to others?
- How is an Afghan home and its furniture similar and different from typical houses in other communities?



Look at the picture and discuss the following questions with a partner:

- Does the picture tell you anything?
- What are some practices related to housing and furniture in your native culture?

CHP 7. L 1. FOCUS OF THE LESSON

In this lesson, you will learn to describe Afghan's typical housing and furniture using short and discrete sentences in the simple present tense. The first part of the lesson focuses on colloquial Dari, and the second part deals with standard language.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 7. L 1. Lesson Learning Checklist).

HOUSING AND FURNITURE

خانه او فرنیچر

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 7. L 1. INTRODUCTION



 **Learning Activity 1.** Listen to your teacher (or audio) as they read the following text. While following along with the text, think about the information that surprises you. Circle the words/phrases that you do not understand. Colloquial Dari is used.

خانه و فرنیچر خانه

د افغانستان خانه ها معمولا سه رقم اس: خانه های گلی، خانه های کانکریتی و خانه های خشتی. ده قریه ها یا مناطق روستایی مردم خانه های خود از گِل و خشت می سازن. خانه ها اتاق های زیادی داره. بچه ها یا پسران خانه دار (زن دار) اکثرا د خانه کتی پدر و مادر خود یکجای زندگی میکنن، اما در اتاق های جداگانه. خانه ها معمولا دارای یک اتاق مخصوص بنام مهمان خانه مردانه اس. وسایل یا فرنیچر خانه اغلب توشک، بالشت و فرش (قالین یا سترنجی) اس. افغانها ترجیح می تن که روی زمین بشینن.



Language and Culture Note 1.

Traditional Afghan Housing and Lifestyle: Simplicity and Cultural Practices

Afghans predominantly reside in simple houses, with many families often living in one-room dwellings, particularly in rural areas. In villages, Afghans often allocate a section of their homes to accommodate domestic animals such as donkeys, cows, sheep, and goats.

Typical house furnishings include tables, chairs, carpets, large pillows, and mattresses, among others. However, it is common for most Afghans to prefer sitting on the floor using mattresses. The prevalent sitting posture is with crossed legs. It is important to note that stretching one's legs towards the Kaaba in Saudi Arabia is deemed disrespectful, as Muslims face the Kaaba while praying.

 **Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري
mud	<i>gěl</i>	۱ گِل
paved/cooked	<i>poxta</i>	۲ پخته
brick	<i>xěšt</i>	۳ خشت
room	<i>otāq</i>	۴ اتاق
married/has wife	<i>zandār / motāhel</i>	۵ زن دار / متاهل
married/has husband	<i>šuy dār / šawhardār / motāhel</i>	۶ شوی/شوهر دار / متاهل
parents	<i>padar o mādār / wālēdayn</i>	۷ پدر و مادر / والدین
to share	<i>šarik kardan</i>	۸ شریک کردن
separate/separately	<i>jodā</i>	۹ جدا
male	<i>mard / mozakar</i>	۱۰ مرد/مذکر
special cell/room	<i>otāq-ě maxsus</i>	۱۱ اتاق مخصوص
mattress	<i>tōšak / tošak</i>	۱۲ توشک / تشک
pillow	<i>bālašt / pošti</i>	۱۳ بالش/پشتی
carpet/rug	<i>qālin</i>	۱۴ قالین
ground/floor	<i>zamin</i>	۱۵ زمین
bed	<i>taxt / čārpāyi</i>	۱۶ تخت/ چارپایی
floor mat	<i>satranji</i>	۱۷ سترنجی



Learning Activity 3. Match the word with its corresponding picture.

	خانه خشکی
	توشک و بالشت ها
	خانه گلی
	چارپایی
	قالین

Language and Culture Note 2.

Traditional Afghan Rural Houses: Layout, Sleeping Arrangements, and Shared Spaces

Traditional houses, particularly in rural areas, typically consist of a sitting room, dining room, and a few bedrooms. It is common for Afghans to sleep on the floor, with family members often sharing bedrooms. Male and female family members are usually separated, except for spouses.

In many houses, a separate room called a *hojra* is situated in the corner of the courtyard and serves as a space for male guests. This room often includes a bathroom. Guests typically do not interact with female members of the household.

Most rural houses feature a clay oven in the yard, where female family members bake bread. Sometimes, neighbors who lack a clay oven (تور) use this shared facility to bake their bread.

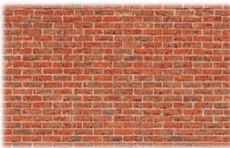


Learning Activity 4. Listen to the same passage at the beginning of the lesson (CHP 7. L 1. INTRODUCTION) and answer the following T/F questions. Write غ for false and ص for true statements.

Statement جمله	True صحيح / False غلط
Afghans prefer to sit on the ground rather than in a chair or on a sofa.	ص
Village houses are mostly mud houses.	ص
Usually, married sons live with their parents in the same house but in separate rooms.	ص
Usually, Afghan men socialize in a particular room called اتاق مرد ها.	ص
The typical forms of house furniture are carpet, mattresses, pillows, and wooden beds.	ص
Each house has many rooms.	ص
Usually, the toilet is in the backyard and used by all members of the family.	ص

CHP 7. L 1. DIRECT INSTRUCTION

Housing and Furniture

			
دروازه	کلکین	جت	تشناب/بیت الخلا/کناراب
			
آشپزخانه	دیوال	حویلی	چمن

Language and Culture Note 3.

Afghan Carpet

Almost every Afghan household possesses a carpet or rug of some kind. Afghan carpets are intricately handwoven and primarily crafted by women in the northern and western provinces of Afghanistan.



The Afghan carpet stands as a prominent product that Afghanistan exports to other nations. A distinguishing characteristic of these carpets is the utilization of diverse vegetables and other natural dyes, resulting in vibrant and vivid colors.





Learning Activity 5. Work with a partner and list the furniture in the appropriate column. Explore online resources for help. Some items may belong to multiple places. See the example.

Living Room سالون/اتاق نشیمن	Kitchen آشپزخانه	Bedroom اتاق خواب	Bathroom تشناب/حمام	Yard حوی
	یخچال			

CHP 7. L 1. Language and Culture Note 4.

Traditional Food Preservation Techniques in Rural Areas: Adapting to Limited Infrastructure

Owing to the lack of infrastructure like greenhouses, particularly in rural areas, people resort to simple and traditional methods to preserve perishable food items. For instance, they store leftover food in pots and place them in the well located in the house yard to maintain a cool and fresh temperature. Additionally, eggs are often placed inside flour to keep them cold and fresh. Prior to the onset of the cold season, vegetables like onions, tomatoes, and okra are dried to be used during winter. Potatoes are stored in the soil to ensure their edibility throughout the winter.



Learning Activity 6. Gul Padshah has a new house. Listen to the audio and follow along with the text. Decide which room each piece of furniture goes in. You can use an online Dari/Farsi dictionary for help.

خانه نو

خانه نو مه پنج اتاق داره: چار اتاق خَو (خواب) و یک اتاق نشیمن کلان با دالیز (دهلیز). حمام د درون خانه اس اما تشناب بیرون د حوی اس. آشپزخانه هم ده حویس. مه به چیزهای زیاد بر خانه خود ضرورت دارم: تلویزیون، یخچال، داش، تندور (تنور)، مبل، فرش، تشک، بالش، کمپل، ظرف های آشپزخانه، صابون، شامپو، و غیره.

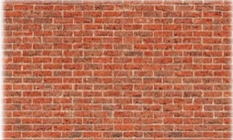
Living Room سالون/اتاق نشیمن	Kitchen آشپزخانه	Bedroom اتاق خواب	Bathroom تشناب/حمام	Yard حولی



Learning Activity 7. List items in Dari that you have in your house. Check online resources/dictionaries for help.



Learning Activity 8. Now look at the pictures below and write down their names in Dari:

			
			تخت
			

Language and Culture Note 5.

Traditional House Maintenance in Rural Areas

Traditional houses, particularly in rural areas, are constructed using materials such as mud, mudbricks, and wood/bamboo. It is necessary for residents to regularly maintain their house roofs by applying a fresh layer of mud, typically every other year. To ensure waterproofing and prevent rain or snow from seeping inside, a layer of plastic is first placed, followed by a covering of mud. Skillful spreading and smoothing of the mud are crucial to facilitate water drainage through water pipes (پایپ های آب). Autumn is considered the ideal season for mudproof application and maintenance. It is common for people to invite friends and family members to assist them with this task, fostering a sense of community.

HOUSING AND FURNITURE

خانه او فرنیچر

II. STANDARD LANGUAGE

۲. زبان رسمی

CHP 7. L 1. READING



Learning Activity 9. In a small group, discuss the following question:

- How do Afghans describe their house?



Learning Activity 10. Complete the following table with information from the text. You can look up some words online using a Dari/Farsi dictionary:

خانه و فرنیچر ام



خانه من در قسمت شمال شهر کابل در ناحیه یازدهم موقعیت دارد. این خانه دو منزله است و دارای هشت اتاق خواب، دو سالون، سه تشناب و آشپزخانه بزرگ می باشد. خانه ام برنده (بالکن) و تخت بام هم دارد. در حولی برای دو موتر جا است. وسایل خانه ام تلویزیون، میز نان خوری و چوکی هایش، قالین، تشک ها و غیره است.

Verb	Noun (Singular)	Noun (Plural)	Possessive Pronoun	Adjective

Language and Culture Note 6.

Cultural Norms and Privacy in Traditional Houses: Courtyards, Curtains, and Respectful Boundaries

Certain traditional houses feature two separate country yards, while others incorporate curtains to ensure privacy when non-family members visit. It is culturally inappropriate to wander or engage in nosy behavior within someone's house. Typically, all windows are positioned to face the courtyard or garden, avoiding any visibility into the interior of the home.

As a sign of respect for neighbors' privacy, people refrain from accessing their roofs or venturing unnecessarily around their property.

Kitchens are often situated in isolated areas to uphold the principle of *parda* (veil) and prevent cooking odors from permeating throughout the entire house.



Learning Activity 11. Now re-read the text (My House and Furniture) and complete the sentences in Dari. You can use the information from the text or be creative and add new information. Look up some words online using a Dari/Farsi dictionary.

سوال	جواب
What are the types of houses in Afghanistan?	
What are most houses built of?	
What is the name of the special room where men usually sit and socialize?	
What are some furniture Afghans use in their rooms?	
What does “برنده” mean in the passage?	



Learning Activity 12. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Dari word/phrase that best expresses the meaning of each of the following English words/phrases:

1. It refers to the room where can walk, sit, sleep, etc.: _____.
2. A two story house is called _____ in Dari.
3. It is the equivalent of Veranda in English: _____.
4. Salon refers to _____ in the context of this passage.
5. The house has _____ kitchen.



Learning Activity 13. Main Idea

Provide the text's main idea in English and discuss some basic cultural practices that might be different from your native culture. Be sure to explain your rationale for some of the differences.

CHP 7. L 1. APPLYING KNOWLEDGE



Learning Activity 14. Work with a partner and create interview questions in Dari about a house and its furniture. Refer to the text on the previous page and online resources for help.

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	۳
	۴
	۵



Learning Activity 15. Use the questions from Learning Activity 14 to interview 1-2 classmates about their house and furniture. Write your findings from the interview in the space below in the form of a written presentation. Example: *This is Abdullah. He has a big house in Kabul. His house has five bedrooms and one bathroom. His kitchen is small, and it has the following items...*

CHP 7. L 1. ANALYZING



Comparing Cultural Perspectives

Learning Activity 16. In English, compare the main houses, furniture, and cultural practices of Afghans with those in your community. What similarities and differences do you notice?"

CHP 7. L 1. EVALUATING



Learning Activity 17. Review online resources that discuss cultural practices related to housing and furniture in Afghanistan. In English, describe the factors that influence Afghan cultural practices regarding housing and furniture.

CHP 7. L 1. CREATING



Learning Activity 18. Based on what you have learned and acquired so far, create an oral presentation in English supported by images about housing and furniture, and explain how cultural norms guide these practices. Be sure to provide keywords and phrases in Dari.



Learning Activity 19. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB

خانه داره یک خانه، بی خانه را صد خانه

Transliteration: *xāna dār ra yak xāna, be xānah ra sad xāna*

Literal: A homeowner [has] one home, but a homeless person [has] a hundred homes.

Meaning: A homeless person can sleep anywhere. On the surface, this might seem counterintuitive. One would assume that a homeowner has stability while the homeless person does not. However, the expression touches on the idea of freedom and the lack of attachment. A homeowner is tied down to one place due to their property and responsibilities related to it, while a person without a home has the "freedom" to roam and isn't tied to any one place. The "hundred homes" for the homeless person could mean various places they could potentially sleep or rest, or it might symbolize the vast possibilities or places they traverse.

This proverb can be used in discussions about the value of freedom versus stability, or the idea of attachment versus detachment. It highlights the notion that there are pros and cons to both situations, and what might seem like a disadvantage (being homeless) can also be seen as a form of freedom from certain responsibilities or ties. However, it's also worth noting that this proverb doesn't romanticize homelessness but rather offers a nuanced perspective on the concept of 'home' and 'freedom'.

CHP 7. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can say where I live and describe my house.	
2.	I can describe the furniture and basic items found in homes.	
3.	I can compare my house and furniture to a typical house in Afghanistan.	
4.	I can describe some cultural perspectives related to housing and furniture in Afghanistan.	
5.	I can read a simple Dari text and retell its main ideas using discrete sentences.	
6.	I can say a Dari proverb and explain its use and context.	

LESSON 2

درس دوم

HOUSE CHORES AND RESPONSIBILITIES

وظایف و مسئولیت های خانه

CHP 7. L 2. ESSENTIAL QUESTIONS

- How do Afghan families decide who does various chores around the house?
- How are house chores and responsibilities similar and different from typical house chores in your native culture?



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Look at the pictures and discuss the following question with a partner:

- What story does each pictures tell?

CHP 7. L 2. FOCUS OF THE LESSON

In this lesson, you will be able to identify chores and discuss the household responsibilities of different members of an Afghan family. Colloquial Dari is used for listening and speaking activities, while the reading and writing activities employ standard language.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 7. L 2. Lesson Learning Checklist).

HOUSE CHORES AND RESPONSIBILITIES

وظایف و مسئولیت های خانه

I. COLLOQUIAL LANGUAGE

۱. زبان عامیانه

CHP 7. L 2. INTRODUCTION



Learning Activity 1. Listen to your teacher (or audio) when they read the following text. As you follow along with the text, think about the information that surprises you. Circle the words/phrases that you do not understand. Colloquial Dari is used.

وظایف و مسئولیت ها

مادرم همیشه پیش از دگا (دیگران) از خَو (خواب) می خیزه. بعد از نماز خواندن، بری گل ما چای صوب (صبح) تیار میکنه. گل ما سر دسترخوان جم (جمع) می شیم (می شویم) و چای صبحه (صبح را) می خوریم. بعد از چای صوب، مادرم و خوار هایم (خواهر هایم) دسترخوانه (دسترخوان را) پاک میکنن و ظرف ها را می شوین. پدرم نانواي اس و سر کار خود میره (میرود). مه و خوار (خواهر) خوردم هم به مکتب میریم (میرویم). بعد از مکتب، به نانواي می رم که کتی (همرای) پدرم کومک (کمک) کنم. مادرم و خوار (خواهر) کلانم خانه را پاک می کنن، کالا شویی می کنن، و بر (برای) گلگی نان پخته می کنن. مادرم همیشه بعد از دیگا (دیگران) د (در) آخر خَو همیشه (خواب می شود).



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Language and Culture Note 1.

Gender Roles in Afghan Society: Division of Responsibilities and Women's Influence

Afghan society exhibits a male-dominated structure where men typically assume the role of providers for their families and hold authority over female family members. Men predominantly engage in work outside of the home, while women are responsible for managing household tasks such as child-rearing, cooking, cleaning, and laundry. Even in certain urban areas, women who work outside the home are still expected to fulfill their domestic responsibilities upon returning from work, including cleaning, cooking, and washing.

Although women have limited authority in matters beyond the household, they actively participate in crucial decision-making processes, particularly concerning their children's marriages.

 **Learning Activity 2.** Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دري
before everyone	<i>peš az dēgā / peš az digarān</i>	پیش از دگا/ پیش از دیگران ۱
to get up	<i>az xwāb bar xāstan</i>	از خواب برخاستن ۲
after praying	<i>ba'd az namāz</i>	بعد از نماز ۳
breakfast	<i>čāy-ē sobh/sobhāna</i>	چای صبح/ صبحانه ۴
tablecloth	<i>dastarxwān</i>	دسترخوان ۵
to gather	<i>jam kadan / jama kardan</i>	جم کدن/ جمع کردن ۶
dishes	<i>zarf hā / zoruf</i>	ظرف ها/ ظروف ۷
bakery	<i>nānwāy</i>	نانوای ۸
to clean	<i>pāk kardan</i>	پاک کردن ۹
to wash clothes	<i>kālā/lebās šostan</i>	کالا/ لباس شستن ۱۰
everyone	<i>har kas</i>	هر کس ۱۱
food	<i>nān/gezā</i>	نان/ غذا ۱۲
to prepare	<i>āmāda kardan</i>	آماده کردن ۱۳
always	<i>har waqt / hamešah</i>	هروقت/ همیشه ۱۴
to sleep	<i>xaw / xwāb kardan</i>	خو / خواب کردن ۱۵



Learning Activity 3. Match the word with its corresponding picture. Look up some words online using a Dari/Farsi dictionary. The standard Dari is used.

	دسترخوان		مادرم لباس می شوید.
	من آب میبرم.		او زمین را پاک میکند.

Language and Culture Note 2.

The Dynamics of Afghan Family Structure: Patriarchy, Roles, and Responsibilities

Afghan families adhere to a traditional patriarchal age hierarchy, where the eldest male holds the highest authority and decision-making power. Each family member has distinct responsibilities within the household. Grandparents play a crucial role in maintaining family unity, spending time with grandchildren, and imparting ethical and moral values through storytelling. Parents exert considerable effort to provide for the family, with an additional responsibility of arranging suitable marriages for their children. Brothers are expected to protect the family, while sisters generally assist their mothers with household chores such as cooking, washing, and cleaning. While families typically prefer having male children, they also value having at least one daughter who can assist her mother.



Learning Activity 4: Listen to the passage at the beginning of the lesson (CHP 7. L 2. INTRODUCTION) and answer the following statements. Write ص for correct and غ for true statements.

Statement جمله	True صحيح / False غلط
Women wake up earlier and sleep later than others.	ص
Women are primarily in charge of the domestic chores, cooking, raising the children, washing, etc.	ص
People use tablecloths (دسترخوان) to serve food on.	ص
Usually, men do not wash dishes.	غ
Men are the main income earners for the family.	ص

CHP 7. L 2. DIRECT INSTRUCTION

C. Simple Present Tense

- Combined Verbs افعال مرکب

			
تربیت کردن اطفال	کالا/ لباس شستن	نان پختن	پاک کردن
			
جارو/ جاروب کردن	بیدار شدن/ از خواب برخاستن	چای صبح/ صبحانه تیار کردن	نان/ غذا آماده کردن

The rules discussed earlier apply – conjugate the send part/auxiliary verb according to the personal pronoun. You have already seen many examples of combined verbs with *kardan* (کردن/ کن-) and *bar xāstun* (برخاستن/ خیز) and *šustan* (شستن/ شو). The verb *šustan* is a transitive verb and must have an object to receive the action. For example, I wash dishes/*man zarf hā ra mi šuyom*/ من ظرف ها را می شویم

Language and Culture Note 3.

Gender Segregation in Afghan Society: Cultural Norms and Professional Boundaries

The practice of separating genders in public settings is prevalent within Afghan society, and this segregation can extend even to interactions within extended families, depending on local cultural norms. It is common for male and female cousins to be kept separate. In professional environments, such as hospitals where men and women may need to collaborate, maintaining a physical distance between individuals of the opposite gender is deemed necessary.



Learning Activity 5. Work with a partner and list house chores family members typically perform in Afghanistan. Explore online resources for help. Some items may belong to multiple places.

Man/Father مرد/پدر	Woman/Mother زن/مادر	Daughters دختران	Sons پسران

Language and Culture Note 3.

The Significance of Elder Siblings in Afghan Families: Guardians and Decision-Makers

The elder son and daughter hold a unique position within Afghan families, akin to being a second father and mother to their younger siblings. They actively participate in important family decisions, including property transactions and the marriages of their siblings. Parents typically seek the guidance and input of their eldest son and daughter before finalizing any major decision. The elder brother is often affectionately referred to as "lālā."



Learning Activity 6. Work with a partner and choose five chores you like the most and five chores you like the least. Then explain in Dari why you like/dislike them using short sentences.

Language and Culture Note 4.

Gender Roles and Responsibilities in Afghan Homes: Technical Expertise, Door Etiquette, and the Burden of the Youngest

Within Afghan households, men primarily focus on tasks requiring technical expertise or interaction with non-family members, while their responsibilities at home are relatively limited. They are responsible for resolving issues such as tripped breakers or broken fuses that result in electricity disruptions. Additionally, men are expected to handle door-related matters, such as answering or opening the door when the doorbell rings, a task typically avoided by female family members.

Moreover, the youngest male member of the family carries a significant workload. Their duties encompass fetching water for other family members, providing water and soap before and after meals for handwashing, and placing guests' or elders' shoes in front of them when they depart. There exists a saying that reflects the challenges faced by the youngest member of the family, conveying the notion of being burdened like a dog.

HOUSE CHORES AND RESPONSIBILITIES

وظایف و مسئولیت های خانه

II. STANDARD LANGUAGE

۲. زبان رسمی

CHP 7. L 2. UNDERSTANDING THE READING



Learning Activity 7. In a small group, discuss the following question:

- What are some traditional gender role beliefs and how do those beliefs affect Afghan communities?



Learning Activity 8. Complete the following table with information from the text. You can look up some words online using a Dari/Farsi dictionary:

کارها و مسئولیت های خانه

زنان افغان معمولاً تمام کارهای خانه را انجام می دهند. به اطفال شان غذا می دهند، برای اعضای خانواده غذا می پزند، لباس می شویند، خانه و حولی خانه را پاک می کنند، و کار های دیگر را انجام می دهند. دخترها معمولاً در کارهای خانه مادران خود را کمک می کنند. آنها همچنین برادران و خواهران کوچکتر خود را نگهداری می کنند. مرد ها معمولاً سودا (مواد غذایی) را از بازار می آورند.

Verb	Noun (Singular)	Noun (Plural)	Possessive Pronoun	Adjective



Learning Activity 9. Now re-read the text under CHP 7. L 2. READING on the previous page and answer the following questions in Dari. You can use the information from the text or use online resources.

سوال	جواب
Usually, who does grocery shopping?	
What are some house chores that young boys may perform?	
At what age do girls begin taking care of their younger siblings?	
Who does most of the house cleaning?	
In your opinion, how many hours may an Afghan woman work in a day before she goes to bed?	



Learning Activity 10. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Dari word/phrase that best expresses the meaning of each of the following English words/phrases:

1. Usually, _____ perform all house chores.
2. Usually, _____ take care of younger children.
3. Clearing the county yard is called _____ in Dari.
4. Usually _____ do the grocery shopping.
5. _____, usually wake up early and sleep late compared to other family members.



Learning Activity 11. Main Idea

Provide the main idea of the text (CHP 7. L 2 READING) in English and discuss some relevant cultural practices.

Language and Culture Note 5.

Gender Preference and Family Dynamics in Afghan Society: Sons, Daughters, and the Balance of Responsibilities

In Afghan families, there exists a preference for having sons, primarily driven by economic and political considerations. The belief is that a larger number of sons contributes to a stronger family unit. However, it is also crucial for families to have at least one daughter. Without a daughter, it becomes challenging for the mother to handle all household responsibilities alone. In such cases, parents may feel compelled to arrange an early marriage for one of their sons, ensuring that the mother receives assistance around the house.

Conversely, if a family has only daughters, there is immense pressure on the father to fulfill the roles and responsibilities typically associated with sons. Often, in such situations, a man may choose to take a second wife in order to have sons. Polygamy is permitted and commonly practiced in Afghanistan as a means to fulfill the desire for male offspring.

CHP 7. L 2. APPLYING KNOWLEDGE



Learning Activity 12. Work with a partner and create interview questions in Dari about house chores and each family member's responsibilities. Refer to the text on the previous page and online resources for help.

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	۲
	۳
	۴
	۵



Learning Activity 13. Use the questions from activity one to interview 1-2 classmates about their house chores and the responsibilities they have. Write your findings from the interview in the space below in the form of a written presentation. Example: *This is Abdullah. He cleans his yard every Friday. He also takes his younger brothers and sisters to school and brings them back. ...*

CHP 7. L 2. ANALYZING

Comparing Cultural Perspectives



Learning Activity 14. In English, compare Afghans' main house chores and cultural practices with those in your community. What similarities and differences do you notice?

CHP 7. L 2. EVALUATING



Learning Activity 15. Review some online resources related to cultural practices about house chores in Afghanistan. In English, describe the factors that influence Afghans' cultural practices as related to house chores and each family member's responsibilities.

CHP 7. L 2. CREATING



Learning Activity 16. Based on what you have learned and acquired so far, create an oral presentation in English supported by images. Explain the factors that impact practices related to transportation in Afghanistan. Be sure to provide keywords and phrases in Dari.



Learning Activity 17. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Dari proverb below. Write it down in the space provided.

متل دری

DARI PROVERB

کار با انجام دادن تمام میشود.

Transliteration: *kār bā anjām dādan tamām mešawad.*

Literal: The work completes by doing it.

Meaning: This proverb emphasizes the importance of action. Rather than just talking about or planning to do something, the actual completion of any task requires one to take action and do it. Simply put, things get done when you actually do them.

It can be used in various contexts where there's a need to motivate or remind someone (or oneself) about the importance of taking action rather than procrastinating or just discussing things. It's akin to the English sayings "Actions speak louder than words" or "The proof of the pudding is in the eating."

CHP 7. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can name household chores and briefly describe each family member's responsibilities - who does what and why?	
2.	I can interview a classmate and ask them about the chores they perform at home.	
3.	I can explain how Afghans decide on their children's chores.	
4.	I can compare household chores and responsibilities in Afghan culture with my own community.	
5.	I can read a simple Dari text and retell its main ideas using discrete sentences.	
6.	I can say a Dari proverb and explain its use and context.	

CHP 7. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Identify the general topic and some basic information in very familiar and everyday contexts about Afghan *housing and house chores* by giving simple descriptions and instructions using practiced or memorized words, phrases, and simple sentences in spoken and written texts.
- Communicate in spontaneous spoken and written conversations on both very familiar and everyday topics, specifically Afghan *housing and house chores*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Present information on both very familiar and everyday topics, specifically Afghan *housing and house chores*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.
- Identify products and practices, specifically as related to Afghan *housing and house chores*, to help understand perspectives.
- Interact at a survival level, specifically when dealing with Afghan *housing and house chores*, in some familiar everyday contexts.



Learning Activity 18. Interview a classmate and ask them questions about their *housing and house chores*.

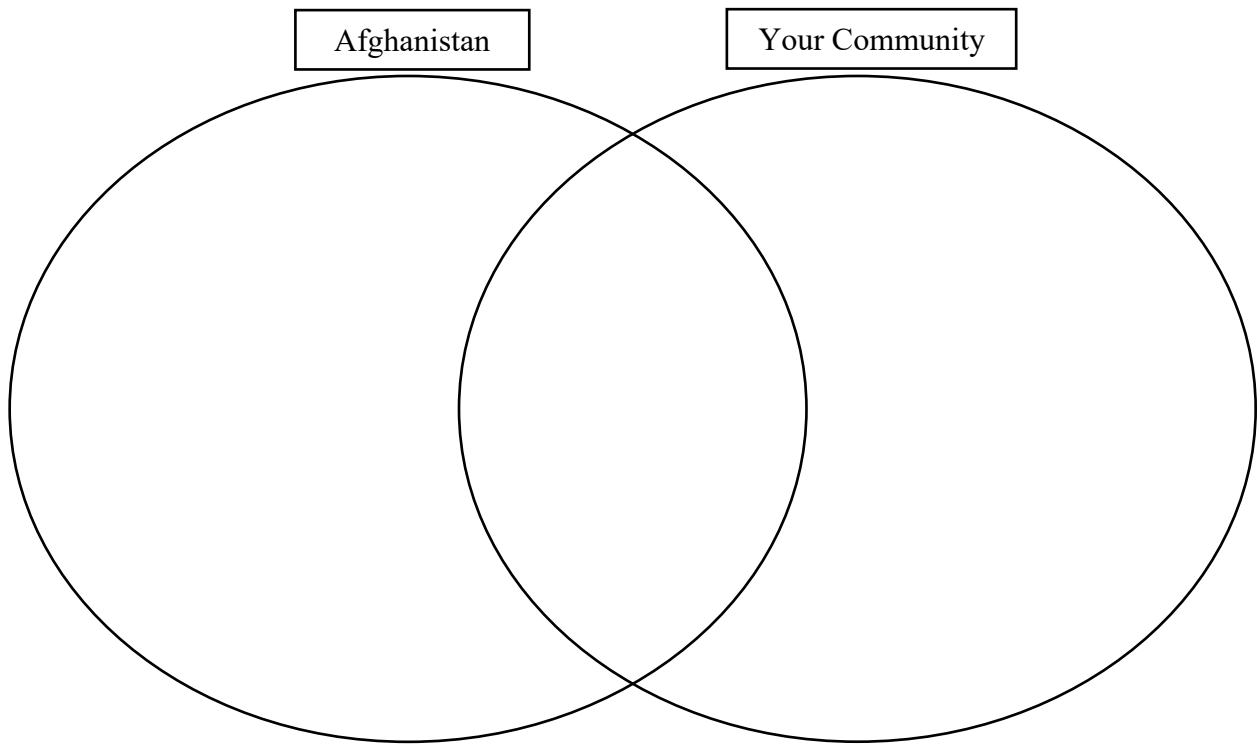


Learning Activity 19. Provide your findings from the interview below. Be sure to write complete sentences. Follow the example:

مثال	او علی است. علی هر جمعه حوالی خانه خود را پاک می کند.
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۸	
۹	
۱۰	



Learning Activity 20. Use the following Venn diagram to compare and contrast cultural practices related to housing and house chores in Afghanistan and your community.



CHP 7. VOCABULARY

English	Transliteration	دري
mud	<i>gēl</i>	گل
paved/cooked	<i>poxta</i>	پخته
brick	<i>xēšt</i>	خشت
room	<i>otāq</i>	اتاق
Married (male)	<i>zandār / motāhel</i>	زن دار / متاهل
Married (female)	<i>šuy dār / šawhardār / motāhel</i>	شوی دار / شوهر دار / متاهل
parents	<i>padar o mādar / wālēdayn</i>	پدر و مادر / والدین
to share	<i>šarik kardan</i>	شریک کردن
separate/separately	<i>jodā</i>	جدا
male	<i>mard / mozakar</i>	مرد/مذکر
special cell/room	<i>otāq-ē maxsus</i>	اتاق مخصوص
mattress	<i>tōšak / tošak</i>	توشک / تشک
pillow	<i>bālašt / pošti</i>	بالشت/پشتی
carpet/rug	<i>qālin</i>	قالین
ground/floor	<i>zamin</i>	زمین
bed	<i>taxt / čārpāyi</i>	تخت/ چارپایی
floor mat	<i>satranji</i>	سترنجی
before everyone	<i>peš az dēgā / peš az digarān</i>	پیش از دگا/ پیش از دیگران
get up	<i>az xwāb bar xāstan</i>	از خواب برخاستن
after praying	<i>ba'd az namāz</i>	بعد از نماز
breakfast	<i>čāy-ē sobh/sobhāna</i>	چای صبح/ صبحانه
tablecloth	<i>dastarxwān</i>	دسترخوان
to gather	<i>jam kadan / jama kardan</i>	جم کدن/ جمع کردن
dishes	<i>zarf hā / zoruf</i>	ظرف ها/ ظروف
bakery	<i>nānwāy</i>	نانوای
to clean	<i>pāk kardan</i>	پاک کردن
to wash clothes	<i>kālā/lebās šostan</i>	کالا/ لباس شستن
everyone	<i>har kas</i>	هر کس

food	<i>nān/ġezā</i>	نان / غذا
to prepare	<i>āmāda kardan</i>	آماده کردن
always	<i>har waqt / hamešah</i>	هر وقت / همیشه
to sleep	<i>xaw / xwāb kardan</i>	خواب کردن / خور